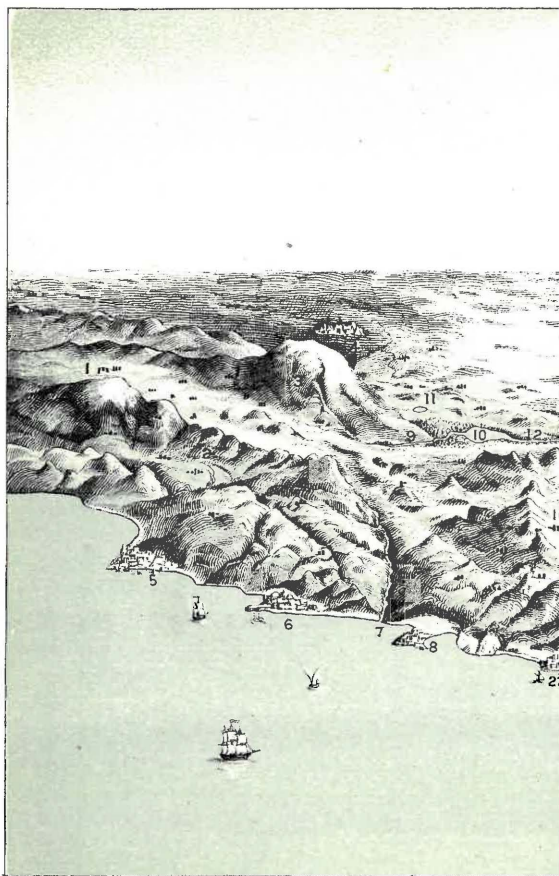


EVANGELICAL NORMAL SERIES,  
TEXT-BOOK No. 3

Biblical Geography.

No. 3.

EV. 268.253-E93n-c1



A. J. Marks, Del. and Pub. 58 Warren St. N. Y.

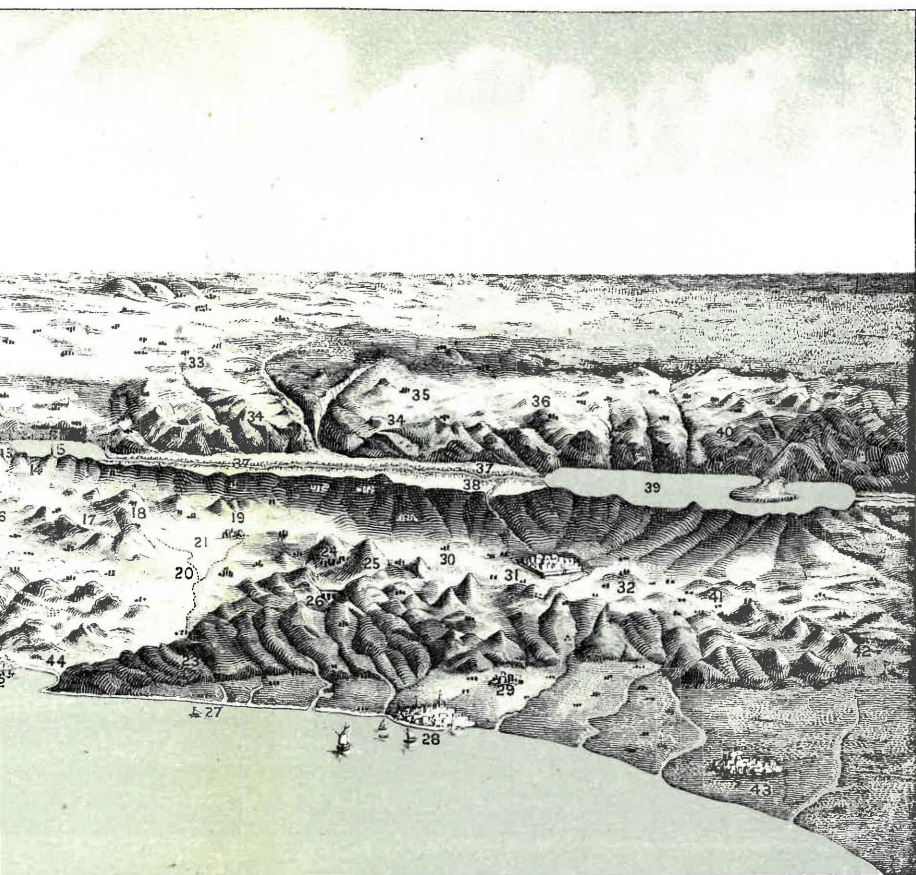
1 Baalbek.  
2 Mt. Lebanon.  
3 Mt. Hermon.  
4 Damascus.  
5 Beirut.

6 Sidon.  
7 R. Leontes  
8 Tyre.  
9 Dan.  
10 L. Merom.

11 L. Phiala.  
12 Bethsaida.  
13 Capernaum.  
14 Chorazin.  
15 Sea of Galilee.

16 Cana.  
17 Nazareth.  
18 Mt. Tab.  
19 Mt. Gilb.  
20 R. Kishon.





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# THE HOLY LAND.

41 Hebron. 42 Beersheba. 43 Gaza. 44 Haifa.

31 Esdraelon.  
32 Acco.  
33 Mt. Carmel.  
34 Mt. Ebal.  
35 Mt. Gerizim.

36 Samaria.  
37 Cesarea.  
38 Joppa.  
39 Ramleh.  
40 Bethel.

31 Jerusalem.  
33 Bethlehem.  
35 Hauran.  
34 Mt. Gilead.  
35 Ramoth Gilead

36 Mt. Nebo.  
37 R. Jordan.  
38 Jericho.  
39 Dead Sea.  
40 Moab.

# EVANGELICAL NORMAL SERIES.

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TEXT-BOOK No. 3.

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## SACRED GEOGRAPHY.

By P. W. RAIDABAUGH.

CLEVELAND, O.

*Publishing House of the Evangelical Association,*

LAUER & YOST, AGENTS.

1884.

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## PREFACE.

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The author was unable to find a sacred Geography, containing maps and illustrations, published at a low price, such as is needed for the EVANGELICAL NORMAL SERIES, he, therefore, undertook the task of preparing condensed geographical descriptions of the countries, principal cities and towns, mountains and waters of the Bible. After considerable labor in gathering from many reliable sources, he presents this volume with the hope that it may prove helpful to many in studying the sacred Scriptures.

The introduction of some Arabic names could not be avoided, but a reference to the following table will assist anyone in understanding their meaning:

BAHR, a lake or sea.	KEFI, village.
BIAR, a well.	KHAN, an inn.
JEBEL, a range of mountains.	MERJ, meadow.
KASR, castle.	WADY, a rain brook, or valley in which it flows.

It will be understood that this volume is very much condensed; it would be well for students, having the works at command, to consult more detailed accounts of the various places mentioned.

P. W. R.

CLEVELAND, OHIO, June, 1884.

*Sacred Geography.*

(3)



# SACRED GEOGRAPHY.

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## I. BIBLE LANDS.

We divide the lands of the Bible into four districts.

FIRST DISTRICT.—*Countries lying North and East of the River Euphrates.*

1. ARMENIA. This is an inland country at the eastern extremity of Asia Minor, four hundred and thirty miles from east to west, and about three hundred from north to south. It is a high table-land with the Mediterranean on the south-west, the Black Sea on the north-west, and the Caspian Sea on the east, and its western boundary is about six hundred miles east of Constantinople. History marks this land as the key of Western Asia, from the fact that the masters of Amida, in Southern Armenia, ruled for two thousand years over Iran and Irak. It is a pasturing region, intersected by numerous valleys, and forms a broad basis for the superincumbent mountains, from five to eight thousand feet above the sea.

The Euphrates and the Tigris rise within the boundary of Armenia; (besides these, the land is traversed by the Kur (Cyrus) and the Aras (Araxes), which have numerous tributaries, and unite just before reaching the Caspian Sea.

The land is divided into fifteen provinces, of which the central one is called Ararat. In this province is the mountain on which the ark rested, and here was the usual residence of the imperial court; hence this province is intended by the term Armenia in the Scriptures, and not the whole kingdom.

The north-eastern portion of Armenia, about one-third of the whole, was wrested from Persia in 1828, and is under the Russian scepter. About one-sixth part to the south-east still belongs to Persia. The western portion, comprising two-thirds, is Turkish. After the war of 1877-78 between Russia and Turkey, the Berlin conference sanctioned the cession to Russia

of a strip of Armenia, including Kars and Ardahan; and the sultan engaged to carry out in Armenia much needed reforms, guarantee the Armenians security against Circassians and Kurds, and undertook to report to the European powers the measures adopted.

2. ASSYRIA.—Assyria, or Asshur, is the land which spreads out on the eastern bank of the Tigris, on both sides of its metropolis, Nineveh. It is bounded on the north by Armenia or Arphaxad, east by Media, south by Elam. The history of this country, both in its glory and in its overthrow, is most significantly told by the prophet (Ezek. xxxi). It was founded probably by Nimrod, one hundred and twenty years after the deluge. The northern part of Assyria embraces the Kurdish mountains, a lofty range, upon whose summits the snow never melts. Its mountain pastures support a great number of cattle; its hills produce excellent fruit; and figs, grapes and pomegranates, reach a high degree of perfection; wheat, rice, maize and cotton, are cultivated in its valleys. The southern part of Assyria is a hilly region, not so elevated as the northern, though not less fertile. It is at present waste and uncultivated. Its rivers are,

1) The Habor, now Khabur, which falls into the Tigris, sixty miles above Nineveh.

2) The great Zab, or Diab, which empties into the Tigris, twelve miles below Nineveh.

3) The Zab or Adiaba, which falls into the Tigris 35 miles below Nineveh.

The Greeks called the mountainous district Adiabene. In the time of the Roman empire, the name Assyria passed entirely out of use, and that of Adiabene was extended to the whole land.

NOTE.—It is important to observe that by the term Assyrians, in the sacred writings, is meant the people of Assyria proper, or the empire of which Nineveh was the chief city; by the Babylonians, or Chaldeans, is meant the people of the country of which Babylon was the capital; and by the Syrians, the people of the country of which Zobah first, and afterwards Damascus, was the capital, and whose south and south-eastern boundary was the land of Canaan.

The early history of Assyria is involved in obscurity. We know from the sacred history that it was a powerful nation. (Num. xxiv. 22.) And

its capital was one of the most renowned of the eastern world. (See NINEVEH.) It fell into the hands of the Medes; the monarchy was divided between them and the Babylonians, and the very name of Assyria was thenceforth forgotten.

3. CHALDEA.—The country of which Babylon was the capital, and which was hence called Babylonia, is a level region of Asia, watered by the Euphrates and Tigris, between which rivers it was situated. These rivers, when swollen by the waters from the mountains of Armenia, overflowed their banks, and fertilized the whole country. Hence the strong, figurative language in Isa. xxi. 1.; Jer. i. 13. In the year A. M. 3374, the Chaldeans, a wandering race, not unlike the modern Arabs, (Job i. 17,) descended from Taurus and Caucasus, subdued Western Asia, destroyed Jerusalem in the year A. M. 3416, they conquered Tyre and Phœnicia, and founded an empire, which extended to the shores of the Mediterranean, and which from them was called CHALDEA.

BABEL OR BABYLON (whence the name *Babylonia*) was the capital of this mighty empire. It had long been distinguished for its commerce and science. Learning was confined to the priests, who were employed in the services of their religion, in medicine, magic, astrology, &c. Their pretended knowledge was kept secret from the people, and hence, under this name, they became a distinct class of magicians and conjurers, called CHALDEANS. (Dan. iv. 7.)

In A. D. 536, this vast country was united with Persia; and in A. D. 640, they both fell under the dominion of Mohammed, and finally, A. D. 1639, into the hands of the Turks, who still hold them. Babylonia has been divided into two pashalics—Bagdad and Basra. The two names, Chaldea and Babylonia, appear to have been often applied to the same country. (Jer. xxiv. 5; xxv. 12; 1. 8; Ezek. xii. 13.) The original name of at least a section of Chaldea, was SHINAR.

4. MEDIA.—This country, which probably derives its name from Madai (Gen. x. 2), anciently occupied what is now the kingdom of Persia, and was bounded north by the Caspian Sea and Armenia, south by Persia proper, and west by Assyria.

It was divided into Great and Little Media. Great Media, or

Irak, is the southern portion of the land, a mountainous region, with broad fertile, grassy valleys. Its warm, dry Summers, cool Winters and the clear, bright sunshine, which prevails during most of the year, contribute much to the health and longevity of its inhabitants, and to the durability of the works of art. The inscriptions that were written during the times of the old Persian kings, remain far more perfect in this pure atmosphere, than the later ones upon the marble monuments of Greece and Asia Minor.

Little Media, which borders on the Caspian Sea, has an entirely different climate, for, though equally and perhaps more favorable to the growth of plants and vegetables, it is warm, damp and unhealthy.

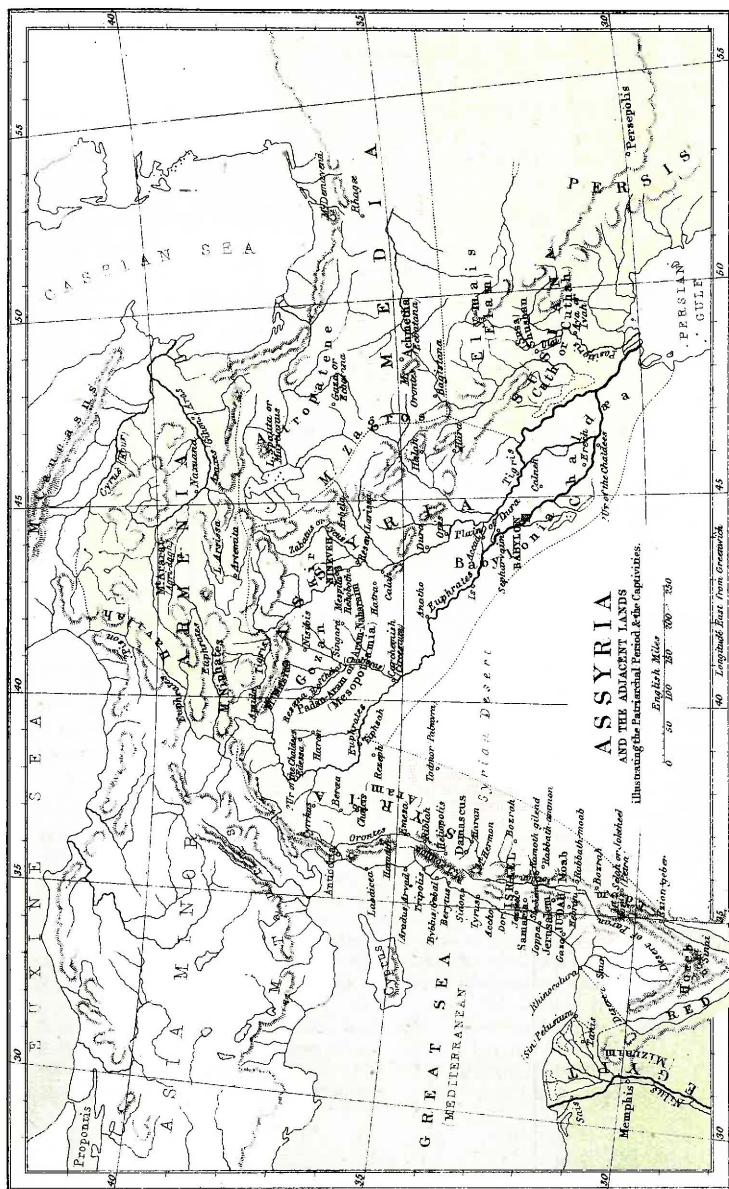
Ninus, king of Assyria, added this country to his kingdom, and retained it until the time of Sennacherib, when it revolted, and his son became king, A. M. 3304. It fell into the hands of Cyrus the Great, about 3448, who perfectly united Media and Persia, forming the Medo-Persian kingdom. Hence, by Esther and Daniel, the *laws* and *chronicles* of the Medes and Persians are always mentioned together, God employed the Medes to punish Babylon, and then sent them the cup of his wrath by Cyrus. (See Isa. xiii. 17, 18; xxi. 2, 3. Jer. xxv. 25.)

5. *MESOPOTAMIA*.—This is Syria, *between the two rivers*; it is often called PADAN-ARAM, and the plains of Syria. It was the country lying between the Tigris and Euphrates. It was the first abode of men, both before and after the flood, and was bounded north by Armenia, east by Assyria, south by Arabia, and west by Syria, and embraced the modern El-Jesireh of Turkey.

NOTE. — The Greek name *Mesopotamia* is merely a translation of the Hebrew *Aram-Naharaim*, "the land between the two rivers." The Arabs call it *El-Jesireh*—"the island."

A large stream, the Habor, near one of whose sources lay the city Nisibis, flows through the land and empties into the Euphrates, near Kirkesium. Here Nebuchadnezzar planted a colony of the Jews, among whom was the prophet Ezekiel. Here Abraham lived in Ur of the Chaldees, and here Jacob served with Laban, while the drought consumed him by day,





and the frost by night. Between Kirkesium and Bagdad, there is a salt plain, the abode of the ostrich and the wild ass, and here the soil is capable of cultivation only where it has been inundated by the Euphrates. There are, however, evident traces of ancient canals in this region, by which it was rendered fertile.

6. PERSIA.—An ancient kingdom of Asia, whose limits have varied considerably at different periods. The kingdom as such was founded by Cyrus, its inhabitants having been anciently called Elamites, from their ancestor Elam the son of Shem, and in later times Parthians. The thrones of Media and Persia were united under Cyrus, B. C. 536, (comp. Dan. 6: 8, 12;) and indeed the whole country, from Egypt to the Ganges, became incorporated in what was called the Persian empire.

This empire was overthrown by Alexander's invasion, and in the seventh century fell into the power of the Saracens, subject to the caliphs of Bagdad, until the middle of the thirteenth century, when it was taken by Gengis Khan, and in the close of the fourteenth by Timour, or Tamerlane.

For some time, the Persians were governed by their own kings; and no country was ever the theatre of more cruelty and confusion; but still it has, as a country, retained its name and integrity; and modern travellers are of opinion, that the manners described in the Bible are nowhere on earth so perfectly retained as in Persia, of which they give many illustrations.

*Modern Persia.* — In 1856, Persia having violated terms of treaty with Great Britain, war was declared against them, and a British army was landed on the coast of the Persian Gulf, which, under Generals Autram and Havelock, repeatedly defeated the Persians until they came to terms of peace. In 1868 they occupied Seistan, a province claimed by the Afghans, and extended their jurisdiction over the western third of the country, appearing on our maps as Beloochistan. To put an end to the strife to which these pretensions gave rise, the Persians at length agreed with the Ameer of Afghanistan to refer the question to an English Commissioner. Gen. Sir Frederick Goldsmid was selected and visited the eastern frontier of Persia, and in 1872 delivered his award. It carries the Belooch frontier back from 580 to 630 east long., so as to include in Persia the inland town of Jalk, and Guador on the Indian Ocean. All the western shores of the lake Zirreh, and a large triangular tract to the east of it, watered by the Helmund, are also annexed to Persia.

By the treaty of Berlin, in 1878, the town and territory of Khotour, on the Turco-Persian frontier, was ceded to Persia by Turkey.

7. INDIA. — The name of India does not occur in the Bible before the book of Esther, where it is noticed as the limit of the territories of Ahasuerus in the east, as Ethiopia was in the west (1: 1; 8: 9). The India of this book is not the peninsula of Hindustan, but the country surrounding the Indus, the PUNJAB, and perhaps SCINDE.

The people and productions of that country were well known to the Jews. There was an active trade carried on between India and western Asia. The trade opened by Solomon with Ophir, through the Red Sea, consisted chiefly of Indian articles. The connection thus established with India led to the opinion that the Indians were included under the ethnological title of Cush (Gen. 10: 6).

8. ELAM. — The Elamites, like Asshur and Arphaxad, were the descendants of Shem, while the other tribes of the Persian kingdom were descendant from Japhet. They dwelt east of the Tigris, from the borders of Media to the Persian gulf on the rivers Choaspes, which is now called Kerkhah, and Ulai, or Eulæus, which the Greeks called Pasitigris. Their land was called Elam, or Elymais, from its inhabitants, and Susiana, from its capital Susa, or Susiana. Daniel was in the palace of Shushan, on the river Ulai, when he saw, in a vision, the figure of the Macedonian kingdom. Isaiah, prophesying the fall of Babylon through Cyrus, calls upon Elam and Media to go up and besiege it. Jeremiah says that the kings of Elam and Media should first drink the wine cup of fury, and the king of Babylon should drink after them; *i. e.*: the kingdoms of Elam and Media should first be subject to Babylon, and then their condition should be reversed. Both prophecies were fulfilled; for Cyrus, with the help of a Median army, in which there certainly were some Elamites, overthrew the kingdom of Babylon. Jeremiah and Ezekiel describe the actual conquest of Elam by Nebuchadnezzar. Elam is an extremely fertile land, and is copiously irrigated by the numerous branches of the Choaspes and Pasitigris. It produces grain, rice, cotton, and sugar, in

abundance; but its moist climate is unhealthy and fatal to Europeans.

9. PARTHIA.—The Parthians were a rude, poor nation, who inhabited the north-eastern part of Great Media. They were skillful archers, and became celebrated for dexterous evolutions on horseback. They have been well called the Cossacks of the East. One of their leaders, Arsaces, rebelled against King Antiochus, and became the founder of the Parthian kingdom, B. C. 256, which stood five centuries. They extended their boundaries to the Euphrates; and then the Persians again became masters.

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SECOND DISTRICT.—*Countries lying between the Euphrates river and the Mediterranean Sea.*

1. ARABIA, called by the natives the peninsula of the Arabs, lies in Western Asia, south and southwest of Judea. It is fifteen hundred miles from north to south, and twelve hundred from east to west, or about four times the extent of the kingdom of France. It is bounded north by Syria, east by the river Euphrates and the Persian gulf, south by the Indian ocean, and west by the Red Sea, Palestine, and part of Syria. It is described in three divisions, the name of each being indicative of the face of the soil, and its general character:—

1) ARABIA DESERTA (or the DESERT) is a wide waste of burning sand, with here and there a palm tree, and a spring of brackish water. This was the country of the Ishmaelites, and is inhabited by the modern Bedouins.

2) ARABIA PETRÆA lies between Palestine, Egypt, and Arabia Felix. It consists of Mount Seir, (which is a continuation of the mountain range which runs southward from Antilebanon, and resembles the Promised Land in its natural characteristics,) and the high mountainous district of Sinai, which forms the peninsula of Arabia Petræa.

This peninsula is enclosed by the two arms of the Red Sea. The western arm separates it from Egypt, and is called in the Bible (Heb.) "the sea of bulrushes." It was also called the



gulf of Heroopolis, and the gulf of Suez. The eastern arm separates it from the peninsula of Arabia, and is called the *Ælanitic gulf*, or the gulf of Akabah.

The name of Arabia *Petræa* is derived from the city *Petra*, which was its capital. The Romans, in the times of the later emperors, called it *Palæstina Tertia*, and gave the name of *Palæstina Salutaris* to the mountains of Edom, on account of their healthy climate and delightful fruits.

3) *ARABIA FELIX* (or *HAPPY*) was an exceedingly fruitful land. The inhabitants, who claim their descent from *Shem*, were unlike the shepherds and robbers who occupied the other districts. They had permanent abodes, supported themselves by agriculture and commerce, and once possessed a high degree of wealth and refinement.

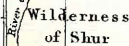
It is supposed that many of the articles mentioned in *Ex. xxx. 23, 24*, particularly the balm, were imported from Arabia; and even at this day, caravans of merchants, the descendants of the *Cushites*, *Ishmaelites* and *Midianites*, are found traversing the same deserts, conveying the same articles and in the same manner, as in the days of *Moses*.

It has been said, that if any people in the world afford, in their history, an instance of high antiquity, and great simplicity of manners, the Arabs surely do. Coming among them, one can hardly help fancying himself suddenly carried back to the ages immediately succeeding the flood. Of all nations, the Arabs have spread farthest over the globe, and in all their wanderings have preserved their language, manners, and peculiar customs, more perfectly than any other nation.

2. *CANAAN, or PALESTINE*.—The land of promise, which the children of *Israel*, conquered, was known by different names. It was called *Canaan*, *Gen. xi. 31, xii. 5*, from the original settler, the fourth son of *Ham*. *Gen. x. 15-19*. It was known by the name of *Israel*, the Land of *Israel*, and of the *Hebrews*; after the revolt of the ten tribes, *Israel*, or *Judah*, according as the government of one or the other prevailed. It is denominated the *Promised Land*, the *Holy Land*, *Judea*, the land of the *Philistines*, *Palestines*, the land of the *immigrant*, of the *stranger*. The last, has been the most com-

*English Miles*

0 10 20 30 40 50



mon appellation among the nations of the earth, ancient and modern.

This land, so inconsiderable in extent, so famous in the history of the world, is situated between latitude  $31^{\circ}$  and  $33^{\circ} 36'$  north, and  $34^{\circ}$  and  $36^{\circ}$  of east longitude. It is bounded on the south by the peninsular desert of Sinai, on the west by the Mediterranean, on the north by the mountains of Lebanon, and on the east by the river Jordan and the Dead Sea. About 180 miles in length; on the north scarcely 20 miles in width; on the south it is 75 or 80 miles wide. In form and dimensions it closely resembles the State of New Hampshire.

The whole country between these boundaries is an irregular mass of mountain range, rising in a central core, which extends from the gorge of the Leontes, with but one break, till it terminates almost precipitously at Beer-sheba. That one break is the Plain of Esdraëlon, which cuts both the range and the country in half, running irregularly across from the Mediterranean (at *Kaifa*) to the Jordan, near Beth-shan. This plain is bounded on the north by the rocky heights of Nazareth, terminating in the *Mount of Precipitation* and *Mount Tabor*; on the east by *Little Hermon*, or "the hill of Moreh" (an isolated offshoot of Anti-Libanus); and on the south and west by the range of Carmel, which coming up from the sea, sweeps round south-east by Jenin, till it recoils with a northward termination (Mount Gilboa), which almost divides the plain in half. It then throws off a number of isolated knolls and undulating downs about Dothan and the "Hill of Samaria," and connects itself with the main Samaritan range (Ebal and Gerizim). Continuing its southernly course, it joins the "hill country of Judæa," gradually increasing in elevation until it reaches its culminating point in the plateau of Mamre (above Hebron), about 3,600 feet above the sea.

One spur of this range, tending eastward, terminates in an abrupt cliff, surrounded on three sides by a deep narrow gorge (Hinnom and Kedron, which meet at the foot), forming a natural moat. On this spur stands Jerusalem (the ancient impregnable fortress of Jebus), which, with Mount Olivet, the opposite crown of the Kedron gorge, Bethlehem, on one peak

of the main range, and the "House of Abraham," at Mamre, are the highest points in Palestine.

This mountain range is cleft lengthwise (from north to south) by a singular phenomenon, viz.: a great deep valley, which begins at Antioch and extends to the Gulf of Akaba. At first it follows the course of the Orontes, then that of the Leontes, forming the "Valley of Lebanon," for an extent of 70 miles. It then falls rapidly to the upper fountains of the Jordan, joins the plains of *Huleh*, and forms the Jordan valley to the Dead Sea, whence it continues to the Gulf of Akaba. The valley of Lebanon at its northern extremity is 2,300 feet above the sea-level; at Huleh it is level with the Mediterranean; while the surface of the Sea of Tiberias is 682 feet, and that of the Dead Sea 1,292 feet below it. From thence the valley gradually rises, until it reaches the sea-level at Ezion-geber. This valley is 300 miles long, 140 of which are below the level of the sea, forming a deep and wide trench in the mountain chain, so that to one standing in Palestine, the eastern bank of the Jordan seems to be flanked by a continuous range of mountains, which is really only the edge of the cleft, the elevated plateau continuing eastward in a gentle decline, till it dies into the "Syrian Desert."

ESDRAËLON, the battle-field of Palestine, is an irregular triangle, one side (12 miles) formed by the Galilæan hills, another (18 miles) running from the east to the Samaritan range, a third (15 miles) from Jenin to the mountains of Nazareth. But it consists of three parts: (1) N., terminating in a narrow pass into the plain of Accho W., and running on past Tabor eastward to the hills of Galilee. This is the Plain of Megiddo, where Barak defeated Sisera and Pharaoh-Necho Josiah. It is bounded on the south by the terminations of Little Hermon and Gilboa, between which runs (2) the Plain of Jezreel, descending past the well of Harod (where Gideon's 300 men lapped with their tongues, Judg. vii.) by Beth-shan, where the bodies of Saul and Jonathan were exposed to the banks of the Jordan; and (3) the Plain of Jenin (*En-gannim* "the garden-house," towards which Ahaziah fled from Jehu) extends southward from Gilboa to the Samaritan range. The most



important historically is in which the Philistines from Hermon triumphed over Saul encamped on Gilboa. At foot of the former hill were Shunem, Nain and En-dor; on the latter (Gilboa) stood Jezreel, and at its foot lay Naboth's vineyard. Here were fought most of the battles between Israel and the Syrians (2 Kings).

In the time of our Saviour, Palestine was divided into three districts or provinces.

1. JUDEA.—The name Judea originated after the Babylonish captivity. The captives who availed themselves of the permission given by Cyrus, to return to their own land, belonged chiefly to the tribe of Judah, and after their arrival at Jerusalem, spread over the lands formerly occupied by the tribe of Judah, Benjamin and Dan. This whole region, consequently, received the name of Judea, and the people themselves were no longer called Israelites, but Jews, (*Judæi*). During their absence from the country, a body of strangers had taken possession of the region around Samaria and Sichem, with whom the Jews had frequent quarrels. The latter gradually increased in numbers and strength, and conquered from the Samaritans the eastern and western portions of the former inheritance of Ephraim, and compelled them to retire to the more mountainous regions.

The inheritance of the tribe of Judah, together with that portion of the land of Simeon which lay within the bounds of Judah, is described in the book of Joshua, according to the four following divisions: 1st, "The south," containing twenty-nine cities; 2d, "The valley" or "plain," with forty-two cities; 3d, "The mountains," with thirty-eight cities; 4th, "The wilderness," with six cities.

1st. By "the south," is meant the lower part of the mountain range that runs through western Palestine. Were we to draw a line along this whole range, commencing in Galilee about half-way between the Mediterranean and the Jordan, and running down through Jerusalem into the Arabian desert, it would mark the water-shed, between the eastern and western parts of western Palestine. In the wilderness which, in the Bible, bears the name of Paran, the waters east of this line flow into the

Dead Sea, through the valley Fikreh, and those west of it unite with the river of Egypt, now called el-Arish.

2d. "The Valley," or "Plain," joins the western border of "the south." Its southern limit is the mouth of the river of Egypt, where the village el-Arish now lies. From this point, it stretches north through the inheritance of the tribe of Judah to Joppa: but as we are now describing, not merely the possessions of that tribe, but the whole district of Judea, we shall include in our account the whole plain of Sharon, which is really but the continuation of the plain of Judah. The Valley rises by gradual elevation towards the mountains, and might be very well irrigated by a proper use of the fountains and brooks with which it is supplied. It was once fertile, well cultivated, and thickly settled, but is now very desolate.

"The Plain" is about one hundred and twenty-five miles in length, viz.: from el-Arish to Gaza, thirty-five miles; from there to Joppa, forty, and from Joppa to Mount Carmel, fifty. At its upper end, it is so narrow that the road which passes round the promontory of Mount Carmel occupies almost all the space between the mountain and the sea. But the farther we go south, the farther the mountains retire from the sea, so that near Joppa the plain is about fifteen miles broad, and near Gaza, twenty-five.

The coast from Carmel to Cesarea is rocky, then follows a sandy tract extending to the mouth of the brook Kana, which comes down from Shechem, and thence to Joppa it is again rocky. A short distance below Joppa, lies the ancient land of Philistia, a hilly country, about sixteen miles in length, and four miles broad. The Philistines for a long time retained possession of this region, and from it, made frequent incursions upon the Israelites. South of Gaza, the plain begins to lose its fertility, and from Raphia to the river of Egypt it is a complete wilderness.

3d. "The mountains" of Judah rise precipitously from "the south," forming a high bastion, broken only by a deep valley, which divides the southern part of the mountains into two portions. This valley begins about half-way between Bethlehem and Hebron, and pursues a southern course. Below

Hebron, it turns a little to the south-west, and after leaving the mountains, turns west, and takes the name of es-Seba, or valley of Beersheba. The western border of the mountains is formed by a high ridge, from which, in the space of twelve miles, half a dozen small valleys run down to join the great valley. Several valleys rise in the neighborhood of Jerusalem, some of which run east, and others west, and form roads by which the Jews could ascend to the Holy City. This chain of mountains forms a broad table-land, about thirty miles in length, and six or eight miles wide, and its round, steep hills, long, high ridges, and rolling plains, present a constantly varying scenery.

4th. The Wilderness of Judah is the eastern slope of the mountains, which terminates precipitously, on the shore of the Dead Sea. This tract is very stony, and hardly susceptible of cultivation, but it contains good pasture land, and is well suited for grazing. Raising sheep was formerly the principal occupation of its inhabitants. The valleys in this region are necessarily small, though they are so numerous that from the termination of the Wady Fikreh, at the southern extremity of the Dead Sea, to the mouth of the Kidron, one can count fifteen or eighteen passes or defiles, in the rocks, where they make their way into the sea.

2. SAMARIA.—The mountains of Samaria are the continuation of the highlands of Judea. The range gradually sinks as it proceeds north from Hebron, and terminates steeply at the southern border of the great plain of Lower Galilee. There is no natural boundary between the districts of Judea and Samaria. After the Israelites were carried away captive to Assyria, the Assyrian king planted a colony of Samaritans in this region, with whom the Jews were continually quarreling, and in consequence of their repeated conflicts, the boundary between the two districts varied much at different times.

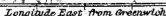
The western slope of the mountains of Ephraim forms, near Judea, an unbroken range; though, farther north, it is intersected by deep, narrow valleys. Towards the east, they terminate by a steep descent into the valley of the Jordan. Upon the most elevated portion of this range, there is a large valley

or plain, called the Mukhna, eight miles long and two broad. This name does not appear in the Bible, but it doubtless has reference to the encampment of the patriarchs who dwelt in this plain, for Mukhna corresponds to the Hebrew Mahhaneh, which means "encampment." Narrow valleys run out from it, through the mountains in all directions. It stretches down from north to south, and the water that gathers in it during the Winter is carried off by the Wady Aujeh, which runs from its southern extremity to the Mediterranean.

The valleys of Samaria are generally deep ravines, much narrower and steeper than those of Judea. One of the main valleys is that of Shechem, in which the perennial brook Arsuf passes down to the plain of Sharon. Two others unite with this; one before it leaves the mountains, and the other soon after it reaches the plain. The Wady Bidan, a deep chasm enclosed by lofty rocks, commences at the northern extremity of the Mukhna, and gradually curves round like a sickle, toward the Jordan.

Mount Gerizim, which is part of the range of hills composing the western border of the Mukhna rises to the height of two thousand five hundred feet, and on the opposite side of the valley that curves round its base, is Mount Ebal, nearly as high as Gerizim. From these mountains the range gradually sinks, toward the west and north, and the city of Samaria, though situated on the summit of a considerable hill, is lower than the valley of Shechem. A great number of little streams pass through the south-western side of Carmel and the northern hills of Samaria, and uniting with each other, form the Reed brook or brook of Cana, which once formed the boundary between Ephraim and Manasseh.

The district of country lying along the Mediterranean, between Carmel and Joppa, was called the plain of Sharon. In the Bible this name is applied only to that part of the great plain which lay north and east of Joppa, but it was afterwards extended to the whole of it. The northern part of it is sandy and arid, but the farther it extends south the more beautiful and fruitful it becomes. From the middle of January, it is adorned with tulips, narcissuses, variegated ranunculuses, hya-



cinths and anemones, of wonderful beauty, and its rich pastures are filled by herds of camels and other cattle. Early in April the grass becomes so tall, that only the splendid flowers of the white lily can raise their heads above it; and the timid gazelle can conceal herself in it, so as to escape pursuit. Two months later its beauty is gone; the grass is withered, and its place is occupied by the bright amaranth and the fragrant hyssop, until the soil is again moistened by the early rains, which commence about the middle of October. Nearer the coast, the land is very dry, and produces scarcely anything but saline plants. These are burnt in pits, and the excellent soap, called "Venetian soap," is made from their ashes.

3. GALILEE.—Galilee is the place where the Saviour lived, and many places within its bounds are celebrated as the scene of his miracles. Most of his apostles and many of his early disciples were Galileans, and the very name Nazarenes, by which the Christians were known among the Jews, was given on account of their connection with one of the towns of Galilee. In early times, this region was occupied by the tribes of Asher, Naphtali, Zebulon and Issachar, and it obtained its name, which means "district," (viz. "of the Gentiles,") from the fact that there was no such natural barrier between Palestine and Tyre as there was on every other side, and, consequently, the land lay open to the Gentiles. The tribe of Asher neglected to possess themselves of the land allotted to them, by Joshua, and left the whole coast, from Sidon, Tyre, and Achzib, down to Accho, in the hands of the Canaanites. It was therefore not uncommon for both Israelites and Gentiles to dwell together in the border cities. Solomon gave Hiram, king of Tyre, twenty cities in the land of Galilee, who, however, was not pleased with them, and called them Cabul, which means "displeasing," or "insignificant." The Tyrians thus gradually regained the districts from which they had before been expelled; and when Tiglath-pileser conquered Galilee and carried off the inhabitants of Assyria, a still larger portion of it was occupied by foreigners. Two caravan routes passed through the land, the first of which led from Damascus to Acre, and then down to Egypt, crossed the Jordan, between the two seas

of Galilee, at the spot where Jacob's bridge now stands, and then divided near Mount Tabor into two roads; one leading to Acre through the plain of Zebulun, (now through Nazareth,) and the other to Egypt, through the plains of Jezreel and Sharon, and the Sephelah. The hostile armies coming from the Euphrates, (for example those of Benhadad, Sennacherib, and Nebuchadnezzar,) followed the eastern part of this route, and the invading armies of Egypt came up its southern branch. The company of Ishmaelitish merchants, to whom the sons of Jacob sold their brother Joseph, probably traveled along it. In the times of the Romans, all the trade between Europe and interior Asia passed through Acre, and consequently Capernaum, where a tax was levied on the merchandise, became an important and wealthy place. This route is without doubt the one which the prophet Isaiah calls "the way of the sea, beyond Jordan."

The second road led along the coast from Tyre to Gaza. No particular attention seems to have been paid to the construction of roads before the times of the Romans, but they improved those already in existence, and made others, extending out in all directions from Bethshean. These naturally rendered the ingress of foreigners more easy; and it is for this reason that Isaiah calls this region "Galilee of the Gentiles," or "district of the Gentiles." This fact also accounts for the low estimate at which the Galileans were held by the Jews, who imagined that nothing good could come out of Galilee.

The language of the inhabitants of this district became so corrupted, by their intercourse with Syrians, that they could always be distinguished from the Jews, by their speech. Josephus, himself a Galilean, describes his countrymen as a brave, high-spirited, and industrious people, though they were at the same time very turbulent, and used to be foremost in all the insurrections against the Romans. The Zealots, a sect that separated from the Pharisees, had their seat and origin in Galilee, and one of them, Simon, was numbered among the apostles of Christ.

Galilee is a hilly country. Its rolling hills are covered with fruitful fields, and its beautiful valleys bordered by walls of

limestone rocks, are adorned with fine meadows. Its valleys are very deep, and the inland lakes, on its eastern border, lie much below the level of the sea. The lofty Hermon, which forms the northern boundary of Galilee, sends out two ranges of mountains, one into the land east of the Jordan, and the other off to the north. Safed, in Galilee, is perhaps as high as the Mount of Olives, but the other hills of this region are much lower than the mountains of Ephraim and Judah.

MOAB, Plains of (Num. 22 : 1 ; 33 : 48-50), were situated east of Jordan and the Dead Sea, on both sides of the Arnon. The country belonged principally to the Amorites, north of the Arnon, where the Israelites encamped before the passage of the Jordan. Afterwards it fell to the lot of Reuben.

The inhabitants were called the Moabites, and the country derived its name from Moab, the son of Lot (Gen. 19 : 37), by whose posterity it was conquered, when in possession of the giant race of Emims. (Deut. 2 : 11. 12.) They were severely punished for their treatment of the Israelites. (Deut. 23 : 3-6. Judg. 3 : 12-30. 2 Sam. 8 : 2. See MESHAI.) They were an idolatrous nation, and are made the subject of several prophecies. (Isa. 15 : 15 ; Jer. 48.)

Their country seems to have been exceedingly fertile in ancient times ; but now it is a barren desert, traversed only by wandering Arabs, according to that prediction of the prophet : *Moab shall be a perpetual desolation.*

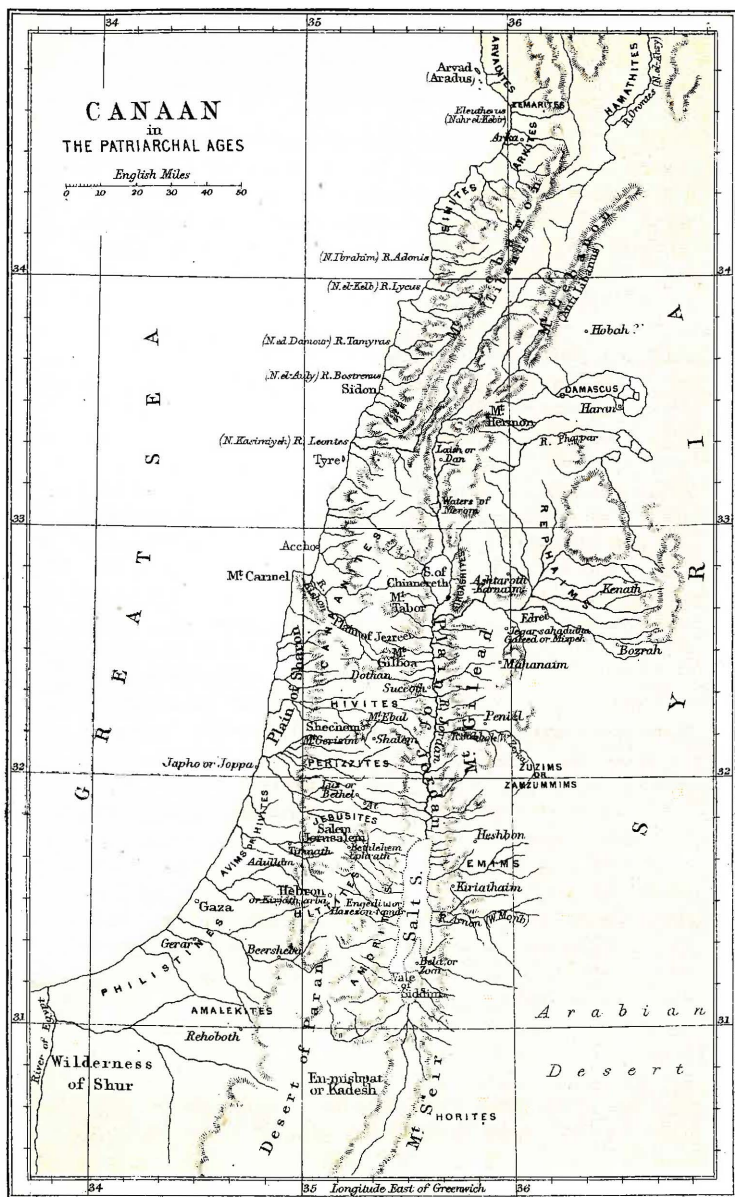
4. EDM (Judg. 11 : 17), called *Idumea* (Isa. 34 : 5) by the Greeks and Romans, was the name of a district of country inhabited by the Horites (Gen. 36 : 21), or *Horims* (Deut. 2 : 12), lying south of the Dead Sea, and bordering on Moab. Edom, or mount Seir, was originally a small strip of elevated land between the desert of Zin on the west, and Arabia Petrea on the east. The climate was delightful, and it was remarkable for the richness of its soil and the almost impregnable fortress it contained. (Gen. 27 : 39 ; Jer. 49 : 16.) It derives its name from Esau (called also Edom, Gen. 36. 43), whose descendants are supposed to have settled there. The same province is now called *Sherath*, and extends across the whole southern border of Canaan, from the Dead Sea to the eastern



gulf of the Red Sea, including Mount Seir. Of the eastern division of their territory, Bozrah, or Bezer, was the capital, and Petrea (or Sela) of the southern. Teman, a grandson of Esau (Gen. 36 : 11), resided here, and gave his own name to part of the province (Job. 2 : 11 ; Jer. 79 : 7. 20). The Edomites were governed by kings (Gen. 36 : 31) until they were conquered by David (2 Sam. 8 : 14), thus fulfilling the prophecy. (Gen. 27 : 29.) Hadad, a lineal descendant of one of the Idumean kings, regained the control of the eastern province. The inhabitants of south Edom afterward revolted from Jehoram (2 Chron. 21 : 10), and sustained some severe reverses (2 Kings 14 : 7 ; 2 Chron. 25 : 11), and were finally conquered by Nebuchadnezzar.

There is no country on the face of the globe, the present state of which more fully attests the truth of prophecy than Idumea. The predictions are singularly specific (especially Isa. 34 : 5. 10-17 ; Jer. 49 : 13-18 ; Ezek. 35 : 7. Mal. 1 : 3. 4) ; and their literal and exact accomplishment is fully sustained by the testimony even of the enemies of the Bible. Modern travellers unite in their declaration that it is one broad plain of barrenness and desolation, and that its present state could not be more graphically described than it is in the words of the prophetic writers.

5. PHILISTIA (Ps. 60 : 8), or *the land of the Philistines* (Ex. 13 : 17), was situated on the coast of the Mediterranean, between Joppa and the border of Egypt. It is supposed that the Philistines were of Egyptian origin (Gen. 10 : 14), and that they came to Canaan from *Caphtor*, or Crete (Amos 9 : 7), whence they are called *Caphtorims*. (Deut. 2 : 23.) When the Hebrews took possession of Canaan, Philistia was divided into five districts, or satrapies. (Josh. 13 : 3.) The historical books of the Old Testament abound with accounts of the conflicts of the Philistines and the Hebrews, and their alternate victories and defeats (1 Sam. 4 : 7. 17. ; 2 Sam. 5 : 17 ; 8 : 1 ; 23 : 9 ; 2 Kings 18 : 8 ; Chron. 21 : 26 ; 26 : 6. 7 ; 28 : 18 ; Isa. 20 : 1). They are the subject of several remarkable prophecies, (Jer. 67. ; Ezek. 25 : 15-17 ; Amos 1 : 6-8 ; Zech. 9 : 5), which were fulfilled to the very letter ; and they are scarcely mentioned as a distinct



people after the destruction of Gaza by Alexander the Great.

Volney describes the former land of the Philistines particularly, and he says, that except the immediate environs of a few villages, the whole country is a desert abandoned to the Bedouin Arabs, who feed their flocks on it. (Zeph. 2:5. 6.) Another traveller tells us, that while Gaza still subsists, and Ashkelon and Ashdod retain their names in their ruins, the very name of Ekron is missing. (Zeph. 2:4.)

6. PHœNICIA.—A tract of country, of which Tyre and Sidon were the principal cities, to the north of Palestine, along the coast of the Mediterranean Sea; bounded by that sea on the west, and by the mountain range of Lebanon on the east. The original name of this country was Kenaan, or Kna, signifying lowland, so named in contrast to the adjoining *Aram*, *i. e.*, highland, the Hebrew name for Syria. The Greeks gave it the name of Phœnicia, from the Greek word for the palm-tree.

Phœnecia proper is a plain extending from about six miles south of Tyre to two miles north of Sidon, about 28 miles in length. Its average width is about one mile; but near Sidon, the mountains retreat about two miles, and near Tyre to a distance of five miles.

Afterward a larger district became entitled to the name of Phœnicia. This was 120 miles long extending up the coast of the Mediterranean Sea to a point marked by the island of Aradus, and by Antaradus towards the north. The breadth of this territory was but from 16 to 20 miles.

Sixteen miles north of Sidon was Berytus, with a roadstead so well suited for the purposes of modern navigation, that, under the modern name of *Beirout*, it has eclipsed both Sidon and Tyre as an emporium for Syria. Still farther north was Byblus, the Gebal of the Bible (Ezek. 27:9), inhabited by Seamen and Caulkers. It still retains in Arabic the kindred name *Jebeil*. Then came Tripolis (now *Tarabulus*), said to have been founded by colonists from Tyre and Sidon, and Aradus, with three distinct towns. And lastly toward the extreme point north was Aradus itself, the Arvad of Gen. 10:18 and Ezek. 27:8; situated, like Tyre, on a small island near the mainland, and founded by exiles from Sidon.

The whole of Phœnicia is well watered by various streams from the adjoining hills.

7. MIDIAN (Ex. 2: 15), or MADIAN (Acts 7: 29). — A country lying around the eastern branch of the Red Sea, and supposed to have been settled by the posterity of Midian, fourth son of Abraham and Keturah. Midian was celebrated for its *Camels* (Judg. 7: 12); and the descendants of Ephah, who were the posterity of Midian, were rich in camels and dromedaries (Isa. 60: 6). Hither Moses fled, and here he married the daughter of Jethro.

It is supposed that another country of the same name was situated on the eastern coast of the Dead Sea, in Arabia Petrea, adjoining Moab; but very learned geographers describe but one land of Midian, and this embraces both sides of the eastern gulf of the Red Sea, extending southwardly near to Mount Sinai. Perhaps they might have been distinguished as northern and southern Midianites.

When the children of Israel were encamped in the plains of Moab, the Midianites were invited by the Moabites to join in the deputation to Balaam, to procure his services to curse the children of Israel. For their conduct towards the Israelites, they were completely subdued; their kings and their male population slain; their cities and fortifications were burned; and their property of every kind, to an almost incredible amount, with their wives and children, were brought to the camp of Israel, and there disposed of by Moses and Eleazar (Num. 31). Probably a few escaped the general massacre; for, about two centuries afterwards, the Midianites were again a powerful nation, mustering an immense army, who, for their oppressive treatment of the Israelites, were miraculously defeated by Gideon (Judg. 6: 7, 8), after which, they seem to have been incorporated with the Moabites and Arabians.

A modern traveller describes the scene in the solitudes of Midian, where tradition says Moses kept the sheep of Jethro, his father-in-law. It is seen from the convent on mount Sinai, in a valley in rear of the Mount, between two ridges. A group of trees stands in the midst of the plain.

The *curtains of Midian* (Hab. 3: 7) is a figurative expression, denoting the borders or inhabitants of Midian.

8. SHINAR (Gen. 10: 10).—An extensive and fertile plain, lying between Mesopotamia on the west, and Persia on the east, and watered by the Euphrates. It was upon this plain that Noah's posterity attempted to build the tower of Babel; and the site of the great city of Babylon was also here (Daniel 1: 1, 2), and from this it was called Babylonia.

The prophets called it Chaldea, because in their days the Chaldeans were masters of Babylonia. This broad plain was often inundated by the rivers; and it was intersected by numerous canals, which were doubtless "the rivers of Babylon," by which the children of Israel sat down and wept.

The founders of Babylon, and consequently the first inhabitants of Babylonia, were those who first separated from the family of Noah after the flood. The language of the Babylonians was probably the same that was afterwards called Chaldee, which resembles the Hebrew very much. It is, however, entirely distinct from that of the nation of Chaldeans, who, through Nebuchadnezzar, obtained dominion in Babylon. These were Assyrians or Kurds, of whom we have spoken more fully under Assyria.

Babylonia was called by Ezekiel "the land of merchants." And it was the home of riches, splendor and luxury. Besides possessing the most fertile soil in the world, it was very favorably situated for trade and commerce. In the time of Joshua it was a very valuable country. The Chaldeans formed a distinct class among the fosterers of superstition and idolatry in Babylonia.

9. SYRIA.—A branch of Mount Taurus running southward, divides into two main forks, the one (*Libanus*) following the coast-line, the other (*Anti-Libanus*) turning inland, and then sweeping westward, till it joins the other in the rocky heights that form the northern wall of the plain of Esdraëlon. The latter is broader, but less elevated than the former, and more barren, but it throws out one lofty off-shoot in the jagged needle points of Hermon (10,000 feet), from which there is spread out a fan-like range tending eastward, which sweeps along the

plain past Damascus to Palmyra. A little south of Hermon the mountains of Gilead commence, which extend in an irregular chain southward, till they join those of Moab and Edom, which skirt the eastern shore of the Dead Sea. Libanus runs from north to south along the western coast, broken only in three places: (1) by the great valley of the Orontes (where Antioch stands), (2) by the narrow plain of Issus (near Iskanderûn), and (3) by the wide break called the "Entrance of Hamath" (Num. 34); until, having reached its highest point (10,000 feet), near "The Cedars," it turns abruptly westward, and projects a precipitous promontory into the sea between Tyre and Achzib (Josh. 19: 20), creating a natural barrier between Syria and Palestine. Between the mouths of the Orontes valley and the entrance of Hamath, a wide plain stretches along the sea-coast, on which stood Laodicea (*Lata-kea*) and, below it, the mountain range throws off frequent lateral roots east and west, sometimes jutting into the sea, forming alternate bays and promontories, on the latter of which are successively situated Tripoli, Beyrout, Sidon, and Tyre. Between the two branches, Libanus and Anti-Libanus, lies the plain of Coele-Syria (70 by 7 miles), drained by the river Leontes, which for four-fifths of its course flows towards the southwest, but then turning west through a very narrow gorge, empties itself into the Mediterranean about two miles from Tyre.

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THIRD DIVISION. — *Countries lying south of the Mediterranean Sea.*

1. EGYPT. (Ex. 1: 1.) — One of the most ancient and interesting countries on the face of the earth. It is bounded south by Ethiopia, north by the Mediterranean sea, and east by the Red Sea. Its northern and southern limits are given in Ezek. 29: 10; 30: 6. It presents itself to the eye of the traveller as an immense valley, extending nearly six hundred miles in length, and hemmed in on the east and west by a ridge of hills and a vast expanse of desert. It has an alluvial basin, owing its existence, fertility, and beauty to the river Nile, which flows

through it. Hence Egypt was anciently called *the gift of the Nile*. As to the origin of the name, there is much difference of opinion. In the Old Testament, the Hebrew word translated Egypt is *Mizraim*, which was the name of one of the sons of Ham (Gen. 10: 6), who might have been the founder of the nation. It is sometimes called Ham (Ps. 78: 51; 105: 23, 27; 106: 22.) and also *Rahab*. (Ps. 87: 4; 89: 10; Isa. 51: 9.) The Arabs now call it Mizr.

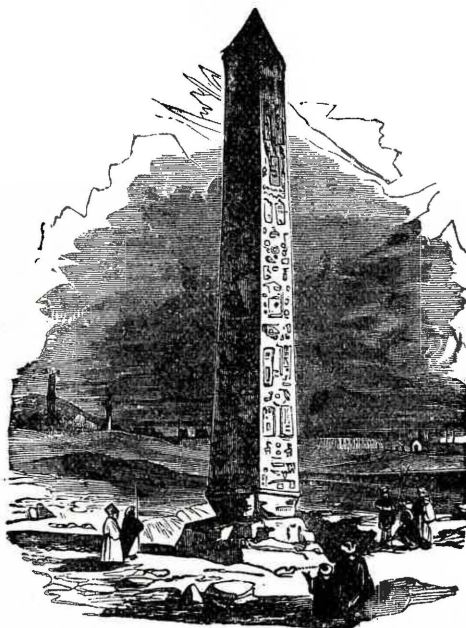
It was in Egypt that Joseph was raised from the condition of a slave to the highest rank in the king's retinue. In the providence of God, his father and brothers came thither to live, and in the space of four hundred and thirty years increased from seventy-five souls to between one and two millions. Their deliverance from oppression under Pharaoh is perhaps the most striking passage of Jewish history.

As a subject of prophecy, Egypt is one of the most interesting of ancient nations. (Isa. 18: 19; Jer. 42-46; Ezek. 29-32.) The predictions concerning it are remarkable for their precision and fulness; and their exact fulfilment in every essential point is attested by incontrovertible evidence.

At the time when some of the most extraordinary of these predictions were uttered (Ezek. 30: 21-26), Egypt was flourishing in arts and arms. Her splendid cities rose up on every side, and the stately monuments of her genius and industry were without a parallel. But when the divine council was fulfilled, the sceptre of the Pharaohs fell, and Egypt became a tributary kingdom, without a prince of its own, subject to a foreign yoke, and has often been governed by slaves.

The traveller's opinion of Egypt would depend very much upon the season of the year in which he visited it. If he should arrive in December, he would enter such a paradise of fertility as can be found scarcely anywhere else. After April, when the harvest is over, the soil becomes parched and dusty, and the whole land looks like an arid wilderness. In June, he should find both men and animals suffering from thirst and heat. The Nile, to which the old Egyptians paid divine honors, and which the present inhabitants, Christians as well as Mohammedans, never mention but with a kind of religious rever-

ence, creeps along with a sluggish and muddy current. All eyes are directed towards it, and each individual seems anxious to be the first to notice and proclaim the indications of its approaching rise. Early in July, the mountain waters from Abyssinia arrive, and the river continues to rise from that time till the end of September, when it attains its maximum. The



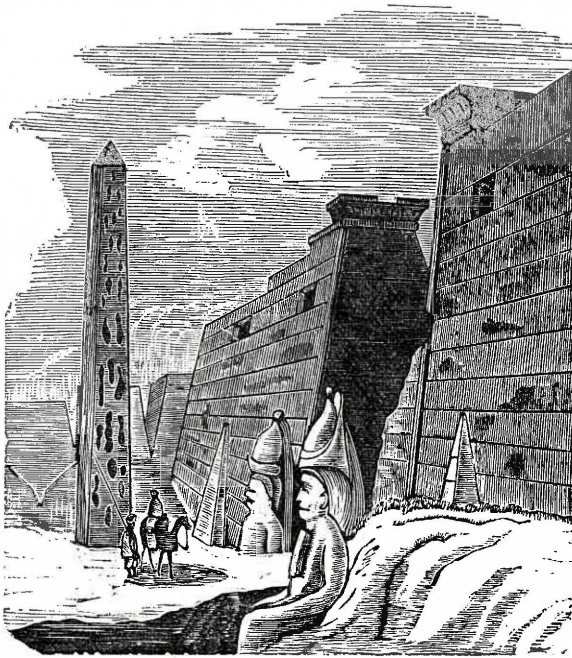
CLEOPATRA'S NEEDLE—EGYPT.

traveller in Egypt, during the month of September, would find the whole land converted into a red, muddy sea, while the only prominent objects above the waste of waters, are the cities, towns, date-trees, and the dykes which now serve as foot-paths.

With us, such an inundation would be regarded as one of the greatest calamities that could befall us, but with the Egyptians the case is directly the reverse. Every evening, the whole



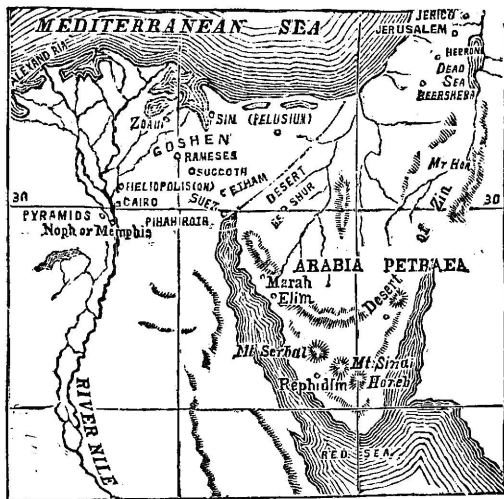
population is engaged in sporting upon the river, and the face of the stream is covered with boats of all sizes, with snow-white sails, silken flags, and banners of all colors. Many of them are adorned with garlands of flowers, and supplied with bands of Turkish musicians; and the whole scene is one of



OBELISK OF LUXOR—UPPER EGYPT.

tumultuous joy. Everything remains quiet while the waters are rising, until they reach the height of sixteen feet above their ordinary level; but as soon as it becomes known that, according to the Nilometer in Cairo, they have attained this elevation, the universal jubilee breaks forth. The great canal is then opened, and the whole land irrigated. An ordinary

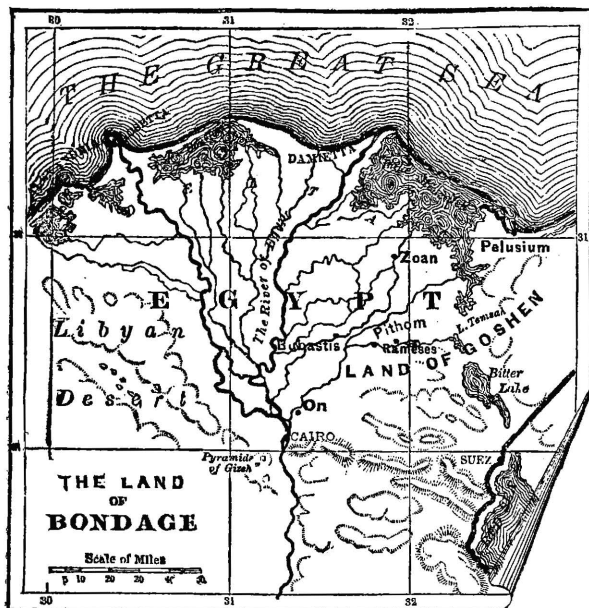
harvest may then be expected. If they continue to rise to the height of twenty or twenty-three feet, the harvest will be very large, and, consequently, the rejoicings of the poor Fellahs (husbandmen) are then unbounded. But when they exceed this limit, the consequences are disastrous; for whole villages are then liable to be swept away, with all the corn, cattle, and inhabitants. The dam of the great canal is usually opened in the beginning of September, and about the twenty-seventh of



SINAI PENINSULAR,

the month, the waters reach their maximum. In October, they again subside. The black soil is now sown with all possible alacrity, and is soon covered with a luxuriant growth of herbage. During this happy season, Egypt, from one end to the other, is an entire meadow, and gradually changes with the increasing heat of the sun in February and March, into a waving sea of grain. The barley is reaped about the end of February, and the wheat, which is sown about the middle of November, is cut in the beginning of April. The rice is sown

about the first of April, and requires nearly seven months to ripen. The beauty of Egypt departs with her harvest, and then the monotonous level of the land, the burning heat of the sun, and the blinding brightness of the sky, become almost intolerable to foreigners, though the inhabitants, who never knew anything better, seem to be very well satisfied with them.



The rise of the Nile is beneficial to Egypt in two aspects. A rich slime is deposited upon the land by which it is rendered highly fertile and its canals and pools are supplied with water, by which the higher grounds are irrigated during the whole of the ensuing Spring.

The machine by which irrigation is performed, is generally a wheel, connected with a series of buckets, and worked either by animals or by men with their feet. Moses refers to these

machines, when he says to the Israelites: "The land, whither thou goest in to possess it, is not as the land of Egypt, where thou sowest thy seed, and wateredst it with thy foot." (Deut. 11: 10.)

The ancient division of Egypt, into Lower Egypt or the Delta, Middle Egypt (Heptanomis), and Upper Egypt, or Pathros, called by the Greeks Thebais, is founded on the peculiarities of the land. We understand, by the term Egypt, not the immense district of table-land embracing an area of sixty-four thousand square miles, and extending along both sides of the valley of the Nile, but the valley itself which embraces an extent of surface not one tenth as large as the more elevated region. In Upper Egypt it is not more than four miles broad, and more than a quarter of this space is occupied by the Nile. In Middle Egypt, it attains a breadth of ten or twelve miles, and in the Delta spreads out into a considerable plain.

Below Cairo the Nile divides into two branches, and these again ramify and form the seven celebrated mouths of the Nile. They diverge from each other gradually, and their channels form a triangular figure resembling the inverted Greek letter Delta, and this name has been given to the Islands which they enclose. The province of Goshen, which was given by Pharaoh to Jacob and his family, was the south-eastern part of the Delta. Goshen means "pasture-land." The present name of this region is Sharkieh, *i. e.* "eastern." It has always been celebrated for its extraordinary fertility. It was, therefore, very well suited to the occupation of the Israelites, who were herdsmen, and it possessed the further advantage of nearness to the desert of Suez and Etham, through which their cattle could range during the Winter. The fertile land extends just as far as the waters of the Nile reach during the inundation, and the transition is very abrupt, from the black, fertile soil deposited by the river to the red sand of the desert.

2. ETHIOPIA. — The country which the Greeks and Romans described as "Æthiopia," and the Hebrews as "Cush," lay to the south of Egypt, and embraced, in its most extended sense, the modern *Nubia*, *Sennaar*, *Kardofan*, and the northern part of *Abyssinia*. Syene marked the division between Ethiopia

and Egypt (Ez. 29: 10). The Hebrews do not appear to have much practical acquaintance with Ethiopia itself, though the Ethiopians were well known to them through their intercourse with Egypt. The inhabitants of Ethiopia were a Hamitic race (Gen. 10: 6). They were divided into various tribes, of which the Sabeans were the most powerful. The history of Ethiopia is closely interwoven with that of Egypt. The two countries were frequently united under the rule of the same sovereign. Shortly before our Saviour's birth, a native dynasty of females, holding the official title of Candace, held sway in Ethiopia, and even resisted the advance of the Roman armies. One of these is the queen noticed in Acts 8: 27.

3. LIBYA.—This country is mentioned but once, in Acts 2: 10, in the periphrasis "the parts of Libya about Cyrene," which obviously means the Cyrenaica. The name Libya is applied by the Greek and Roman writers, such as Homer, Hesiod, and Herodotus to the African continent, generally, however, excluding Egypt; but it is applied by others, in a more restricted sense, to the northern part of the country, from Egypt and the Arabian gulf westward to Mt. Atlas. The great sandy tract, of which Sahara forms the principal part, was called Libyan desert. To what extent it was known to the ancients is not very clearly ascertained.

FOURTH DIVISION. — *The countries lying north of the Mediterranean Sea.*

1. ASIA MINOR. — This country embraces an area of one hundred and fifty thousand square miles, *i. e.* it is somewhat larger than Spain. It is filled with ranges of limestone mountains, which are connected with Mount Taurus. Many of them are entirely bare, while others are well wooded, and in the middle of the land, the rocks are heaped together in immense masses, and rise to the height of ten thousand feet. Their principal declivity is towards the Black Sea, into which the largest rivers of Asia Minor empty. The coast is everywhere steep and rocky, though its numerous promontories form excel-

lent havens which favor commerce and trade. Its fertile soil, copious supply of water and healthy climate, make it a most delightful land. The olive, oak, vine, the better sort of fruit-trees, and, in short, all the more valuable productions of southern Europe, flourish in Asia Minor.

1) *Countries on the Southern Coast.*

a. CILICIA. — In this country is the city Tarsus, celebrated throughout the world as the birth-place of the apostle Paul. After Paul was called to the apostolic office, he remained three years at Damascus, and then returned to Jerusalem. From thence, he went to Tarsus, where he remained until Barnabas brought him to Antioch.

b. PAMPHYLIA. — The appearance of the ruins of Pamphylia shows that the people of this country belonged to a different race from those who dwelt in Lycia and Cilicia.

*Perga*, the capital of Pamphylia, six miles from the sea, was the first city which Paul and Barnabas visited in Asia Minor, on their first missionary tour. It was celebrated for its temple of Diana, which was visited by pilgrims from a great distance.

*Attalia*, now Adalia, is the seaport at which Paul, returning from his first missionary tour, embarked for Antioch, six miles west of Perga.

c. LYCIA. — *Myra* was the seaport where Paul landed as a captive.

*Patara* is the port where Paul, on his return from Macedonia, embarked in a Phœnician ship which carried him to Tyre.

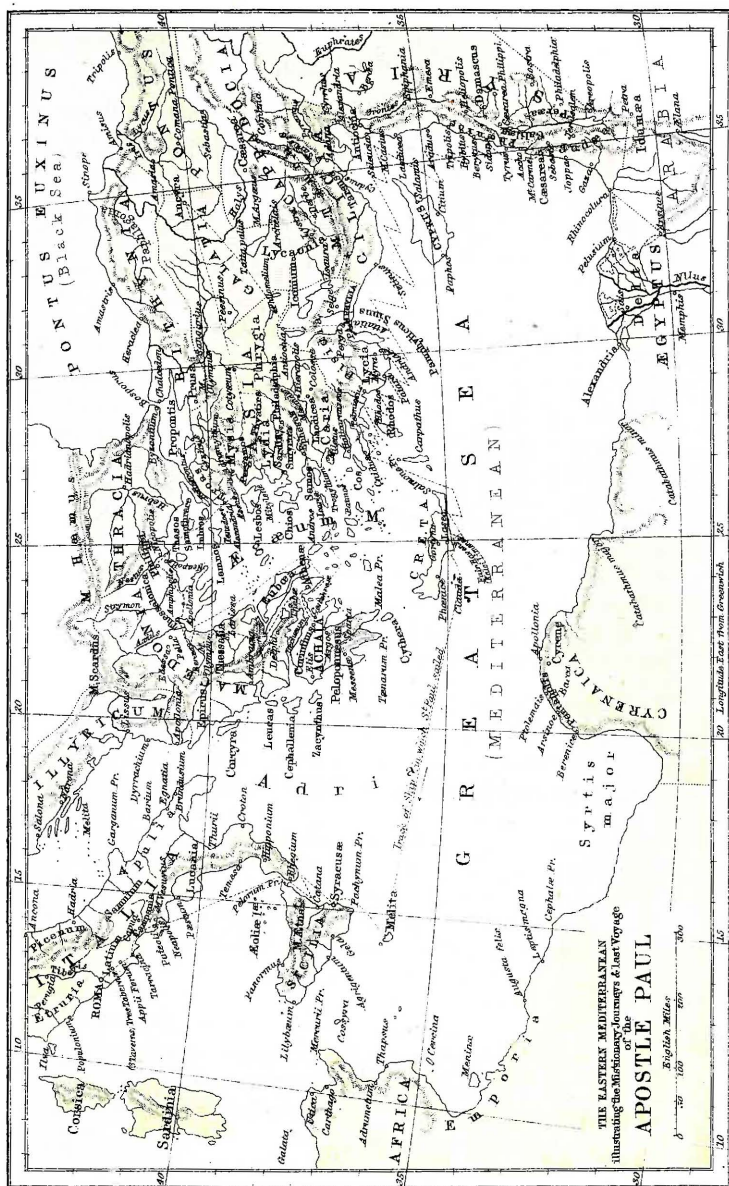
2) *Countries lying on the Northern Coast.*

a. BITHYNIA. — In this part of Asia Minor, dwelt those scattered Jewish churches to which the epistles of Peter are addressed.

b. PONTUS. — At the first passover, there were Jews from Pontus. Aquila, with whom Paul lodged at Corinth, was from Pontus.

3) *The Western Countries.*

a. IONIA was at an early date the name of the whole coast of Asia Minor. In the time of the Roman empire, this was Proconsular Asia, and the name Ionia was applied only to the



middle portion of it. Lydian Asia was a small part of Ionia, and was called by the Romans Asia Proper. The term Asia, as used in the Gospel of Luke, and in the book of Revelation, includes only the Asia Proper of the Romans, *i. e.* the district in which Smyrna and Ephesus are situated.

*Miletus*, now Cape St. Maria. Here Paul took his affecting farewell of the elders of the church when on his last journey to Jerusalem.

*b.* MYDIA is north of Ionia. Its capital was *Troas*, where Paul restored Eutychus to life.

*Assos* is one day's journey from Troas. It is not undesignedly remarked by the evangelist, that Paul, after performing this miracle, desired to be alone, and preferred a journey from Troas to Assos, on foot, by a difficult road, to a sea voyage with company.

*c.* LYDIA lies south of Mysia. *Sardis*, now called Sart, lies in the incomparably beautiful valley of the Pactolus, at the foot of the lofty Tmolus. It was once the capital of the kingdom of Croesus, celebrated for his wealth. He was conquered by Cyrus. The ruins of the city, buried for the most part under the sand, bear witness that the Lord "has come as a thief" upon this community.

*d.* In PHRYGIA lay *Laodicea*, that great city with the Christian church in its midst, in which the Lord found nothing good. Its ruins testify to its former splendor, and among them is a theatre capable of containing thirty thousand persons. (See LAODICEA.)

*Hierapolis*, now called Bambuk-kalessi, *i. e.* "cotton castle," is a town with splendid ruins, and the celebrated "petrifying spring." Here Paul found, at his first visit, a Christian church, in whose service Epaphras was very zealous.

*Colosse* was situated on the bank of the Lycus, where the village Konos now stands. During the lifetime of the apostle Paul, and a short time after he had sent his warning letter to them, the city was destroyed by an earthquake. It was again rebuilt, but never regained its former prosperity.

#### 4) *The Countries in the Interior.*

*a.* CAPPADOCIA. — Jews from Cappadocia were in Jerusalem



when the Holy Spirit was poured out upon the disciples and the epistles of Peter were directed to the strangers in Capadocia.

*b. GALATIA*, including *Pisidia* and *Lycaonia*. Paul, on his first missionary tour, came from Pamphylia over Mount Taurus to Antioch, in Pisidia, and then to Lycaonia. In the time of the apostle Paul, the Roman province was called Pisidia, and in earlier times this was a part of the kingdom of Galatia. It obtained the name Galatia from a German tribe who left the Rhine and Mosel, about two hundred and fifty years before Christ, and settled in Asia Minor.

*Antioch*, in Pisidia, is now called Yalobach. The ruins of this city were discovered in the year 1835. (See ICONIUM.)

These are the countries and cities of Asia Minor, so far as they are mentioned in the New Testament. It is a mournful reflection, that in all these lands, once enlightened by the Gospel, we find nothing but the ruins of cities, inhabited chiefly by serpents, scorpions and jackalls, and visited but once or twice in the year, by the passing shepherd. (See Philadelphia, Ephesus, Smyrna, Pergamus, and Thyatira.).

### *Islands of the Egean Sea.*

The islands in this sea, that were visited by the apostle, are assigned to Asia, with the exception of Crete. In describing them, we shall follow the apostle Paul on his journey.

1. *CYPRUS* is a large and beautiful island, of remarkable fertility, and possessing a very pleasant and healthy climate. It was called Chittim by the Phœnicians, and bears this name also in the Bible. The Greeks called it Kition. Balaam said that ships should come from Chittim against Babylon, and in the book of Daniel the same prophecy is repeated more specifically. The later Jews understood by Chittim, the European Islands generally. The island, which includes about four thousand eight hundred square miles of the most fertile land, has now scarcely fifty thousand inhabitants, though it is sufficiently productive to support many millions. Paul travelled through its whole length from Salamis to Paphos. *Salamis* lay on its eastern coast, where its ruins may still be seen, near the present

**Fama Augusta.** *Paphos*, celebrated for its temple of Venus, and its sensual, idolatrous worship, was situated on the western shore of this island.

2. **LESBOS**, with its chief city *Mytilene*, is now called Mytelino. Lesbian wine, oil and figs have been celebrated in all ages. This once rich and fertile island has been almost desolated by the Turks, and contains but forty thousand inhabitants scattered among one hundred and twenty villages.

3. **SAMOS** is a rocky, woody island, sixty-four miles in circumference, and celebrated for its fine, sweet wine.

4. **CHIOS**, now Scio, is a mountainous and fertile island, thirty-two miles long and sixteen broad.

5. **COOS**, now called Stan Chio, is a small island, with a few thousand inhabitants. The apostle Paul, leaving Miletus, sailed towards Coos.

6. **RHODES** is a mountainous, woody and very fertile island, though at present but thinly inhabited. The city has about ten thousand inhabitants, and there are perhaps twice as many more scattered through the island.

7. **PATMOS**, now Patmo or Patmosa, is a volcanic island composed of two small peninsulas united by a narrow rocky neck of land. In the times of the Roman emperors, it was used as a place of banishment, and here the apostle John was sent, "for the Word of God, and the testimony of Jesus Christ." A church, situated on a mountain, which is the highest peak in the island and affords a fine view of the coast of Asia Minor, is pointed out as the spot where the apostle, in vision, saw the day of the Lord. The inhabitants are principally sailors and carpenters. Shubert testifies that they surpass the inhabitants of the neighboring islands in hospitality and readiness to oblige strangers.

8. **CRETE**, now called Candia, stretches across the southern extremity of the Grecian Archipelago, and is assigned to Europe. It is one hundred and forty-five miles long and forty broad, and it derives its name from the chalky soil common in most parts of the land. It is peculiarly rich in olive trees. It produces, in abundance, mastich, ladanum and other resins, and its figs and pistachio-nuts are delightful. The trees of

seventy feet in height are climbed by vines, whose branches cover them to the top. When carefully cultivated they bear clusters two feet in length. The grapes indeed ripen several weeks later than the common kind trained on poles, but they have a very agreeable taste, and are sent to England and France for table use. The prodigality with which the gifts of nature are strewn upon this island produced in the inhabitants an inclination to debauchery, levity and vice, which Paul sharply reproves. The following places are mentioned in the Acts: the promontory *Salmoné* on the eastern side of the island; the city *Lasea*, with the port *Kali Limene*, (fair Havens) on the southern side, and farther west, the port *Phenice*. Near Crete is the island *Clauda* or Gaudos, now called Gozzo, under which the ship in which Paul sailed was driven by the force of the tempest.

2. GREECE. — The Greek peninsula, enclosed by the Hæmus mountains, extends from the Adriatic to the Black Sea, and includes Turkey in Europe, together with the kingdom of Greece, and that portion of Austria which lies on the Adriatic sea, *i. e.* the ancient Illyricum, Mœsia, Thrace, Macedonia, and Greece Proper.

1) ILLYRICUM is that portion of the great peninsula which lies upon the Adriatic Sea. The present kingdom of Illyria, which, together with Dalmatia, belongs to Austria, is a part of the ancient Panonia, and is not included within the bounds of Illyricum. The apostle Paul preached the Gospel of Christ, "from Jerusalem, and round about unto Illyricum," *i. e.* to the borders of Albania.

2) MÆSIA includes Bulgaria, Wallachia, and Moldavia, as far as the river Dniester, upon which the Cossacks of southern Russia now dwell.

3) THRACE. — Includes the present Rumelia, in which lies Constantinople, the metropolis of the Turkish empire. It is naturally the most beautiful land in Europe, but is now nearly desolate, under Turkish dominion. We are now, however, concerned only with Macedonia and Greece proper.

4) MACEDONIA. — Is the little country from which the great conqueror Alexander proceeded. It is separated from Alba-

nia, Mœsia and Rumelia, by high mountains, which are covered with woods and pastures, and abound in mines. The valleys and the plain along the coast are of remarkable fertility. The following cities of Macedonia are mentioned in the history of the apostle Paul.

*Amphipolis*, now Jemboli, was the chief city of the land, in the time of the apostle Paul. It lies on one of the islands, at the mouth of the river Strymon.

*Apollonia* was a celebrated commercial city, in the northern part of the peninsula, which, near the city, sends out three parallel promontories into the sea. It lies on the old Roman road which led from Philippi, through Amphipolis and Apollonia, to Thessalonica.

*Nicopolis* lay in Epirus, *i. e.*: that part of Macedonia which joins Albania or Illyricum, near the north-western boundary of modern Greece, where the town Prevesa now lies. If the subscription to the epistle of Paul to Titus is genuine, it must have been written at Nicopolis. There was another Nicopolis in Thrace, on the borders of Macedonia; and a third in Cilicia. (See Berea.)

5) *ACHAIA*.—*Modern Greece* was called Achaia, in the days of the apostle Paul, and the province Attica formed part of it. (See Philippi, Athens, Corinth, and Thessalonica.)

3. *MALTA*.—The island Malta is about sixty miles from the Sicilian coast, and about two hundred from the coast of Tunis, and is called in the New Testament *Melita*. It is the island upon which the ship which conveyed Paul and other prisoners to Rome was stranded, so that the crew and passengers had to save themselves by swimming. The island was inhabited by Carthaginians, and, until the destruction of Carthage, was distinguished for the industry of its inhabitants, many of whom were weavers. The Romans called the natives Barbarians, because they were Carthaginians. The inlet, called St. Paul's bay, on the north-western corner of the island, is about two miles long and one mile broad, and at its mouth there is a sand-bank, while all the rest of the shore is rough and rocky. A small church, adorned with pictures representing the scenes of the shipwreck and landing, stands upon the place.

At Malta, Paul embarked in an Alexandrine ship, bound to Rome, and on his way thither passed through Syracuse, Puteoli, and Rhegium. The sea between Malta and Greece was called Adria, but the term Adriatic Sea is now applied only to the gulf between Italy and Greece.

4. SICILY. — *Syracuse* was at that time the metropolis of Sicily. It is situated on the eastern coast of the island. Here the ship tarried three days. Syracuse was a very large, beautiful and wealthy city, and contained more than a million of inhabitants. It is at present not more than one-tenth as large, either in extent or population, as it was in the times of the Roman emperors; and the whole district, of which it is the chief city, contains not more than two hundred and forty thousand inhabitants, yet it is still a beautiful city. Its splendid cathedral was a temple of Minerva, two thousand five hundred years ago.

5. ITALY. — *Rhegium*, now Reggio, lies on the extreme southern point of Italy, opposite Messina in Sicily. Rhegium means "a rent," and it may have obtained its name from the fact that Sicily was at an early period rent from Italy, the effects of which are visible on both coasts. Although the passage through these straits is not now difficult, yet the old proverb about the rock Scylla, near Rhegium, and the whirlpool Charybdis, near Messina, is not forgotten.

*Puteoli*, the place where Paul landed, is four miles from Naples and sixty miles from Rome. Here the apostle received permission to remain seven days with the brethren. The name of the town, which is now called Pozzuolo, means "little wells," and is probably derived from the hot sulphur springs which are found here. The fine clay procured in this neighborhood is called Pozzuolan, or Porcelain.

*Appii Forum*, thirty-five miles from Rome, derived its name from a noble Roman, who commenced a solid road, eighty miles in length, from Rome, through the Pontine marshes, to Naples, which was completed by the emperor Trajan.

*Three Taverns* lay at the commencement of the Pontine marshes, nearly thirty miles from Rome, and contained a celebrated inn that is frequently mentioned by Roman visitors.

Appii Forum was the residence of sailors, laborers and people of the lowest class, while Three Taverns was frequented by the polished society of Rome. Some such distinction may have existed among the Christians who came to meet Paul, the more noble staying at the Three Taverns, while the poorer class went on eight miles farther to Appii Forum. (See ROME.)

### DESCENDANTS OF NOAH.

NOTE.—These tables present the location of the primitive nations which sprung from the immediate descendants of Noah, so far as they are recorded in the Bible. The home of many tribes, especially in Arabia and Africa, is uncertain.

#### I. SHEM.—Upper and Middle Asia.

1. ELAM—Persia, Khusistan.	
2. ASSHUR—Assyrians.	
3. ARPHAXAD—North Assyria.	
Salah—Chaldea.	
Heber—Chaldea.	
1. Peleg,	2. Joktan—Primitive Arabs.
Reu	1. Almodad,
Serug	2. Sheleph,
Nahor	3. Hazarmaveth,
Terah	4. Jerah,
Abraham	5. Hadoram,
1. Ishmaelites	6. Uzal,
2. Jews	7. Diklah,
	8. Obal,
	9. Abimael,
	10. Sheba,
	11. Ophir,
	12. Havilah,
	13. Jobab.
4. LUD—Lydians in Asia Minor.	
5. ARAM—Syria, Mesopotamia.	
1. Uz—North Arabia, east of Edom.	
2. Hul—North of Palestine.	
3. Gether—East of Armenia.	
4. Mash—North of Assyria.	

Central  
and  
Southern  
Arabia.

1. Elam's early connection, and perhaps, also, amalgamation with Nodai and Cush, may have aided much in the preservation of a pure knowledge of God among the Persians and Indians.

2. Asshur was early subjected by Nimrod. This country has been described as belonging to the Persian Empire.

3. Arphaxad, the first inhabitant of Chaldea, the lord of the Kurds, and the independent Armenian Christians: the ancestor of Abraham, and of all the descendants of Joktan.

4. Lud journeyed toward the west. From him sprang the Lydians, who dwelt in Asia Minor, among the descendants of Japheth.

5. Aram, the father of the Syrians. The names of his four sons, Uz, Hul, Gether, Mash, probably reappear in the Ghutah, or plain of Damascus, the Huleh, near the sources of the Jordan, Gindar, north of Haleb, and the river Mas, between Nisibis and Orfa.

## II. HAM.—Africa and S. W. Arabia.

### 1. CUSH—Ethiopia.

1. *Seba*—South of Egypt.
2. *Havilah*—East and West of the Red Sea.
3. *Sabtah*—Eastern Arabia.
4. *Ramah*—Eastern Arabia.
  1. *Sheba*—West Arabia.
  2. *Dedan*—West and South Arabia.
5. *Sabtechah*—Africa, near mouth of Red Sea.
6. *Nimrod*—Plain of Shinar.

### 2. MIZRAIM.—Egyptians.

1. *Ludim*—Near Ethiopia.
2. *Ananim*—West of Egypt.
3. *Lehahim*—Coast West of Egypt.
4. *Naphtuhim*—Coast North of Egypt.
5. *Pathrusim*—Southern or Upper Egypt.
6. *Castuhim*—North-east coast of Egypt.
  1. *Philistim*—Canaan.
7. *Caphtorim*—Crete.

### 3. PHUT—Africa, towards the West.

### 4. CANAAN—The Holy Land.

1. *Zidonians*—North-west coast of Canaan.
  2. *Hittites*—Near Hebron.
  3. *Jebusites*—Near Jerusalem.
  4. *Amorites*—West and East of the Jordan Plain.
  5. *Girgashites*—
  6. *Hivites*—
  7. *Arkites*—
  8. *Sinities*—
  9. *Arvadites*—
  10. *Zemarites*—
  11. *Hamathites*—
- } In the Centre of Canaan.  
 } In the North of Canaan.

1. Cush, or Chus, is used sometimes as a general name for all who lived south of Palestine; sometimes as the particular name of Abyssinia and Meroe in Nubia; occasionally for either Nubia or Abyssinia alone.

*a.* Seba, Cush's eldest son. The Greeks called the land of Seba, Meroe. The district of Meroe belonged to the priests, and was celebrated for its extensive trade, and its ancient architectural remains. Its chief city, once famous for its oracle, has lately been discovered. The high rocky shores of the two upper branches of the Nile serve as a natural bulwark for the land, and enclosed it so nearly that the ancients called it an island. Isaiah calls it "the land beyond the rivers." It was governed for centuries by queens, who bore the name of Candace. There are some glorious promises to be fulfilled upon this land, which has so long lain in darkness.

*b.* Havilah, Chavlan in Yemen, derives its name from Havilah, the son of Joktan, and the Havilah in the same country may have been called after this son of Ham.

*c.* Sabtah. Sabat is the ancient name of the city Arkiko, in Abyssinia, upon the Red Sea.

*d.* Raamah. In the times of the Romans, there was a city Rhegma, upon the Persian Gulf. With our present limited acquaintance with the localities of Arabia it is impossible to distinguish between the Hamitish tribes, Sheba and Dedan, and those descendants of Shem who bore the same name.

*e.* Sabtechah seems to be Saphtha or Sabtha in Nejed. In the later books of the Bible, Cush is described as living on the southern border of western Asia and in eastern Africa. The author introduces into the table of the sons of Cush, the story of the Cushite, Nimrod, who was not the patriarchal head of a tribe, but a powerful despot.

*2.* Mizraim. We have his name in the present title of Egypt, Misr. His descendants scattered over Africa.

*a.* Ludim, an Ethiopian tribe unknown to us. In the great desert of Sahara, there is a people called Lud-aya.

*b.* Lehabim, or Lubim, *i. e.* "the dry." They were always called Libyans by the Greeks. The wilderness of Sahara is still called the Libyan desert.

*c.* Anamim. We have here only conjectures, with but slight foundations.

*d.* Naphtuhim. The desert region, lying along the Mediterranean, east of the Delta, was called Nephthys by the Greeks.

*e.* Pathrusim; the inhabitants of Pathros, *i. e.*, Upper Egypt.

*f.* Casluhim; a tribe, who emigrated from Lower Egypt, and settled in Colchis, on the Black Sea. From them sprang the Caphtorim, or inhabitants of Caphtor, *i. e.*, Crete, and the Philistines.

*3.* Phut is mentioned in the Scriptures, in connection with Libya, and among the Egyptians, the two names seem to have been interchanged, for they call Libya, Faiat, and in the Theban language it is called Put. The words "Faiat," and "Put," mean "the bow." This region obtained greater celebrity in the New Testament, for here lay Cyrene, a celebrated seat of Jewish learning, whose ruins near the village Krenne, in Barca, bear testimony to its former splendor.

*4.* Canaan, the fourth son of Ham, was the father of the eleven tribes of the Canaanites.

*1.* Sidon, or the Sidonians, called by the Greeks Phœnicians, was the principal tribe; and under this term, all northern tribes were often included. In the Old Testament, they are usually called Canaanites, and



they themselves, as well as the Poeni, or Carthaginians, who were descended from them, always called themselves by this appellation. They were called Phenicians by the Greeks, on account of their great skill in dyeing purple.

2. Heth, or the Hittites, was the principal tribe on the south, and for this reason the whole land of Canaan is called the land of the Hittites. They dwelt chiefly on the mountains of Judah, in the neighborhood of Hebron. The tribes living on Lebanon are also called Hittites.

3. Jebusites. They seem to have been but a small tribe, and dwelt only in Jerusalem.

4. Amori or Amorites. They dwelt on the shores of the Dead Sea, and in the land beyond Jordan. Some of them seem to have lived in the South of Judah, among the Amalekites, who were the proper owners of that region; and, on their account, it was called "the mountain of the Amorites." The term Amorites is often used as the designation of the whole body of Canaanites.

5. Gergashites. They were a weak tribe, and we know nothing more about them than their name.

6. The Hivites dwelt near Mount Hermon, and on Mount Ephraim. The Gibeonites also belonged to this tribe, and both were included under the general name Amorites.

7. Arkites. Their capital was Arka, on a hill north-east of Tripoli, called Tell Arka. It was a celebrated fortress in the times of the Romans, and during the Crusades.

8. Sinites. According to Jerome the ruins of Sina lay near to Arka.

9. Arvadites. They possessed the Island Arvad, which still bears their name. The Romans called it Aradus, and the city upon the coast opposite, Antaradus. The Greeks called this city Orthosia, and its present name is Tortosa.

10. The Zemarites lived in Simyra, a city near Tortosa.

11. Hamathites. We shall form a more intimate acquaintance with this nation, which became very powerful during the reign of David, in the following pages.

### III. JAPHETH.—Europe, and part of Asia.

1. GOMER—Cimmerians, Gauls, Celts.

1. *Ashkenaz*—Coasts of the Black Sea.

2. *Riphath*—E. and N. of the " "

3. *Togarmah*—Armenia and Caucasus.

2. MAGOG—E. and N. of the Black Sea.

3. MADAI—Medes, and early Hindoos.

4. JAVAN—Ionians, Greeks.

1. *Elishah*—Greece, Peloponnesus, and Islands.

2. *Tarshish*—South and East Spain.

3. *Kittim*—Cyprus, Italy.

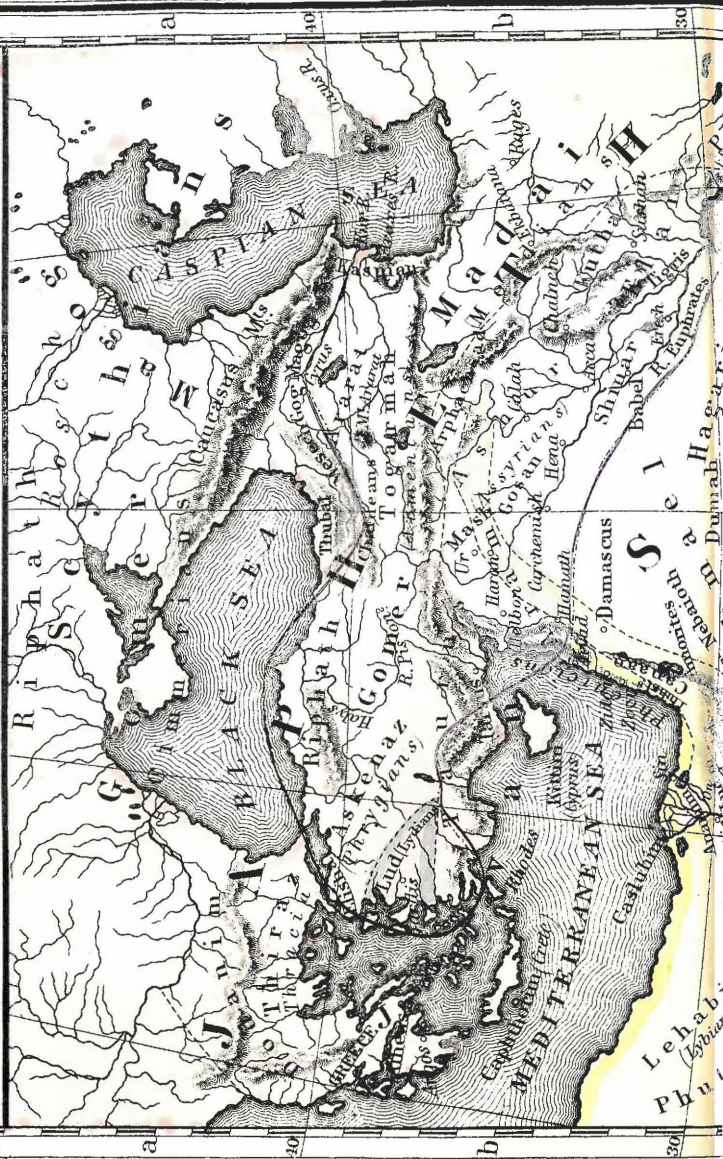
4. *Dodanim*—Macedonia.

5. TUBAL—North of Armenia.

6. MESHECH—Muscovites.

7. TIRAS—Thrace.

# THE WORLD AS KNOWN TO THE HEBREWS ACCORDING TO THE MOSAIC ACCOUNT.





1. Gomer. The Cimmerians, among whom were the Iberians and the Tschudi, or Finns. The Cimmerians, who spread over the north of Europe, retained the name of their progenitor, Gomer, until the commencement of the Christian era. Gomer is mentioned in the prophecies as one of the nations that would be hostile to the people of God in the last days. The three tribes which Moses calls Ashkenaz, Riphath and Togarmah, probably settled in Armenia. The Riphæn mountains still retain their ancient name, and the Armenian language is still called the Ashkenazian, or the language of Togarmah, just as Ezekiel calls the Armenians "the house of Togarmah." The children of Gomer may also have spread widely over Europe.

2. Magog appears both in Ezekiel and in the Revelation of John as the last enemy of Israel. The name Magog is derived from Maha-Koh, *i. e.*, "great mountain." An ancient fortification, which extended from the pass Darbent to the Black Sea, was called Magog's Wall. The Moguls are perhaps the descendants of Magog, and the name of the ruling nation in China, now called Mantchu, was originally Mog-Ho.

3. Madai means "the middle." The language of the Medes occupies a central position in the Japhetic or Indo-Germanic family, which includes the Zend, Pehlvi, Parsi and Sanskrit. From these the Indian, Persian, Greek and Germanic (*i. e.*, the European languages allied to the German) have originated.

4. Javans was the father of the Greeks and their descendants, in the west. He had four sons, who bore the following names:

a. Elishah. There was a Doric city, Elis, on the peninsula of Morea, celebrated for its trade in purple cloths; Homer and Ezekiel speak of it.

b. Tarshish was probably the original name of Doris. The Dorians were the founders of the colony Tartessus, in Spain, and thus in the later books of the Bible Tarshish is used as the name of Spain.

c. Kittim, or Kition, is Cyprus. There was also a mountain Kitios and a city Kition, in Macedonia.

d. Dodanim. Dodona in Epirus, celebrated for its oracle.

5. Tubal. Tibarene, on the Black Sea, west of the Moschi; a people who were known to the prophets as archers.

6. Meshech, the Moschi, who are generally mentioned by the Bible and Herodotus in connection with the Tibarenes, as though they were neighbors.

7. Tiras. The Thracians, on the Bosphorus and the Black Sea, who occupied Thrace and Mœsia as far as the Dniester. He is called by Herodotus, Turas.

Thus the sons of Gomer occupied Armenia; Magog, the Caucasus; Madia, Media; while the rest of Japheth's posterity traveled westward.



## II. BIBLE CITIES.

We divide cities of the Bible into four classes:

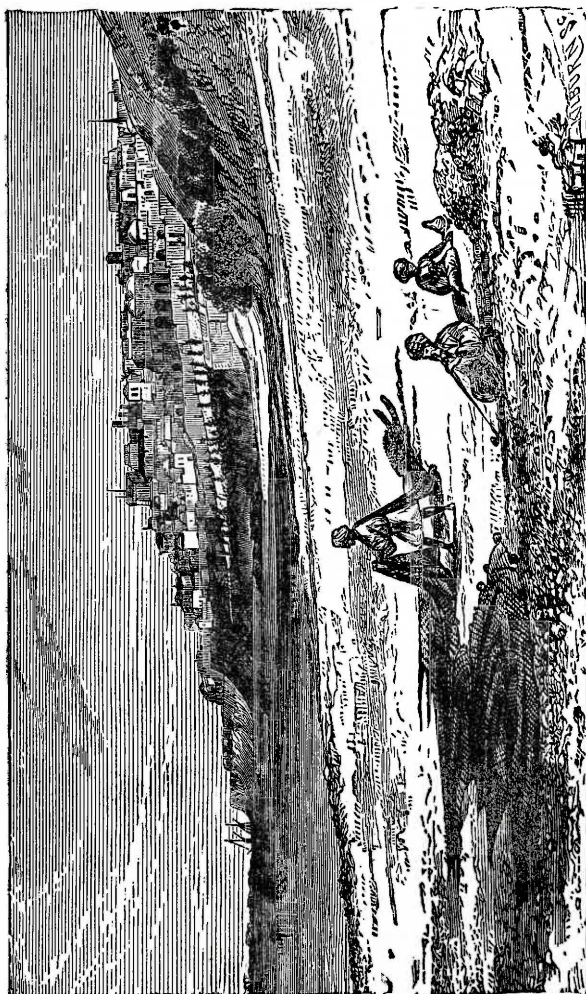
FIRST CLASS.—*The Chief Cities by the Seas.*

1. JOPPA (*Greek*, 2 Chron. 2: 16), or JAPHO (*Hebrew*, Josh. 19: 46), or JAFFA or YAFFA, as it is now called, is one of the oldest towns of Asia, situated on a sandy promontory, jutting out from the eastern coast of the Mediterranean, between Cesarea and Gaza, and thirty or forty miles north-west of Jerusalem. Three of its sides are washed by the sea. It was, and still is, the principal seaport of the land of Judea, and of course of great commercial importance (2 Chron. 2: 16; Ezra 3: 7; Jonah 1: 3); but its harbor is bad, and ships generally anchor a mile from the town. Several interesting incidents in Peter's life occurred here (Acts 9 and 10). It was also a prominent place in the history of the crusaders, and in the Egyptian campaign of Bonaparte. The modern city is surrounded by a wall twelve or fourteen feet high, and contains from 4000 to 5000 inhabitants, chiefly Turks and Arabs, and perhaps six hundred nominal Christians.

Here Jonah embarked on board a ship bound to Tarshish, in order to avoid the duty which God assigned to him. The Greeks show a rock bearing the marks of the chains with which Andromeda was bound, when she was delivered by Perseus. This fable may have arisen from the story of Jonah. The Romans have a tradition that Joppa was built before the flood, and the Jews ascribe its erection to Japhet, the son of Noah.

2. CÆSAREA. — This city, to which frequent mention is made in the Acts of the Apostles, was near thirty-five miles north from Joppa, twenty-five south from Mount Carmel, and fifty-five north-west from Jerusalem. It was built by Herod the Great, at immense expense. To form a harbor, he constructed an extensive mole, or breakwater, sufficient to protect a fleet against the storms which rage on this inhospitable coast. It was built of large blocks of stone, brought from a great distance, and sunk to the depth of a hundred and twenty feet. To this stupendous work he added a temple, a theatre and amphi-





JOPPA.

theatre, together with many splendid buildings, and made it his own residence and the capital of Judea. After him it became the residence of the Roman governors. The centurion of the Italian band, who was descended from the celebrated family of the Cornelii, lived in this place, and was the first Gentile converted to Christ. In early times it was called Straton's Tower, after a Phœnician Straton, or Astarton. Here Paul underwent a captivity of two years, and then embarked from this place to lay his cause before the emperor at Rome. Philip the evangelist, who baptized the Ethiopian eunuch, dwelt here with his four daughters.

3. TYRE. — This city retains its ancient Hebrew name, Tsar, meaning a "rock." The city was situated near the northern line of Galilee, 100 miles or more north-west from Jerusalem, and thirty from the Sea of Galilee. It was built along the coast, and on a small island a short distance from the shore. Such was the strength of its position, and such its resources, that it sustained, 720 B. C., a siege of five years from the Assyrians, who abandoned the effort as hopeless. Near 200 years later, it sustained a siege against the Babylonians for thirteen years; and still later by 200 years, it maintained a defence against Alexander for seven months, who finally reduced the city by building a causeway and connecting it with the mainland.

Much of the original island is now, according to the prediction against it, "a place to spread nets upon." The western shore is a ledge of rugged rocks, fifteen or twenty feet high, against which "the waves of the Mediterranean dash in ceaseless surges." This shore is strewed, from one end to the other, with columns of red and gray granite of various sizes, the only remaining monuments of the splendor of ancient Tyre. At the north-west point of the island, forty or fifty such columns are thrown together in one heap, beneath the waves.

The downfall and permanent desolation of Tyre is one of the most remarkable exemplifications of the fulfilment of prophecy which the annals of the world exhibit. Compare in this connection Isa. 23 and Ezek. 26-28.

4. SIDON, or Zidon, was one of the oldest cities in Palestine,

having been founded by the eldest son of Canaan, the eldest son of Ham, Gen. 10: 15. It is situated on an elevated promontory, which projects a considerable distance into the sea. The environs of the city are overspread within luxuriant vegetation, and covered with beautiful orchards and gardens. Zidon, like its younger and more powerful rival, once commanded an extensive trade with the principal cities and nations of the old world. The Zidonians were noted for their commerce, their skill in architecture, philosophy, astronomy, and navigation. Their idolatry and wickedness drew down upon them the frequent denunciations of the prophets (Ezek. 28: 21-24; Joel 3: 4-8). But the retributive vengeance of heaven fell upon them less severely than on their neighbors of Tyre. Zidon is still a considerable town of five thousand inhabitants; and the harbor, though now much choked with sand, still enables them to maintain some trade and commerce with the cities of the coast.

5. ANTIOCH, *in Syria*. — This city, where the disciples were first called Christians (Acts 11: 26), became from this early period the centre of Paul's missionary operations, and the chief seat of Christianity. Antioch was situated on the Orontes, 300 miles north of Jerusalem, and about 20 from the north-east angle of the Mediterranean. After Rome and Alexandria, it was the largest city of the Roman empire, and in luxury, licentiousness, and every vice of idolatry, it was not surpassed even by the voluptuous metropolis itself. It contained 150,000 or 200,000 inhabitants, divided into four wards, each enclosed by a separate wall, and all within the enclosure of a common wall.

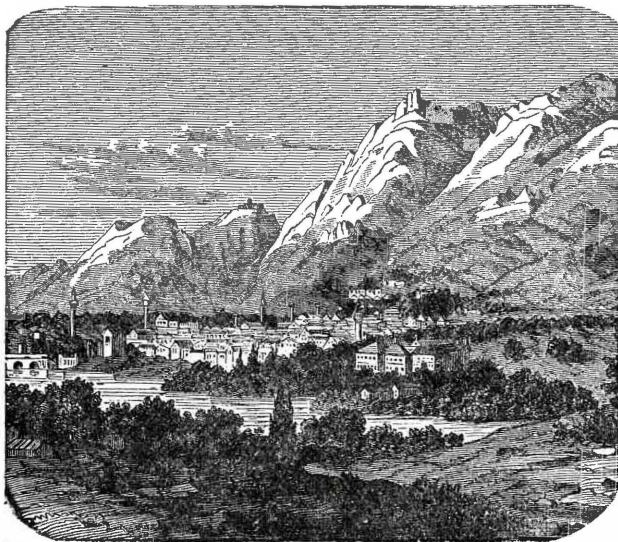
Its suburb, Daphne, celebrated for its grove and its fountains, its asylum and temple, was a vast forest "of laurels and cypresses, which reached as far as a circumference of ten miles, and formed, in the most sultry Summers, an impenetrable shade. A thousand streams of the purest water, issuing from every hill, preserved the verdure of the earth and the temperature of the air."

Antioch was celebrated for its refinements in the arts, and the cultivation of literature and philosophy. Cicero describes it as distinguished for its learned men, and cultivation of the fine arts. It was the birthplace of Chrysostom, and the scene



of his labors until his transfer to Constantinople. To this luxurious, dissolute, and idolatrous city, Paul, by request of Barnabas, directed his attention, and made it for many years the centre of his missionary labors.

Few cities have survived greater vicissitudes of war, pestilence, and earthquakes, than Antioch. No less than two hundred and fifty thousand are said to have been destroyed in the



ANTIOCH IN SYRIA.

sixth century by an earthquake; the city being at the time thronged by multitudes who had gathered there to a festival.

On the south-west side of the town is a precipitous mountain ridge, on which a considerable portion of the old Roman wall of Antioch is still standing, from thirty to fifty feet in height, and fifteen in thickness. At short intervals, four hundred high square towers are built up in it, each containing a staircase and two or three chambers, probably for the use of the soldiers

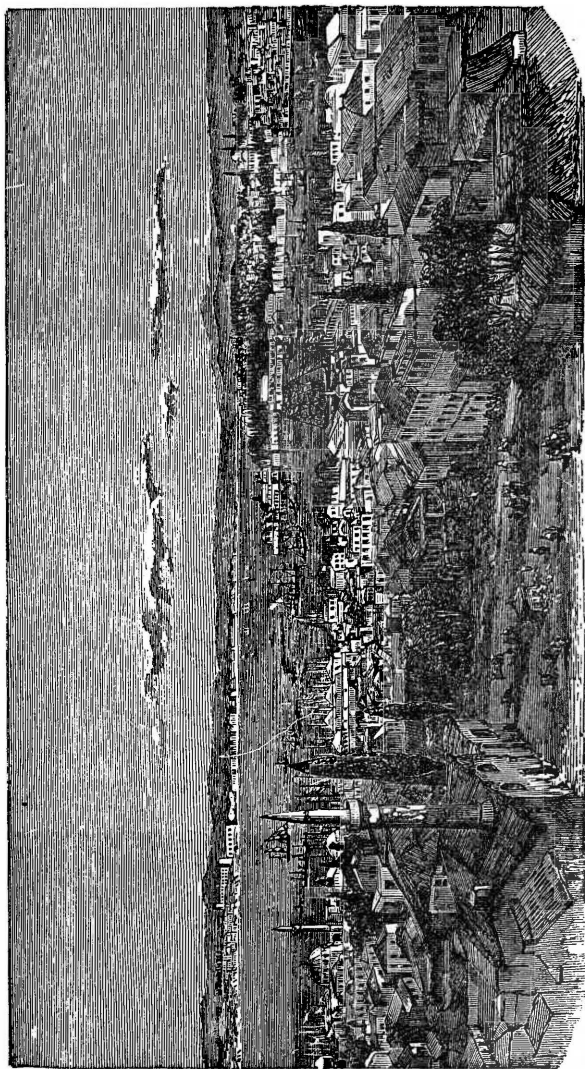
on duty. At the east end of the western hill are the remains of a fortress, with its turrets, vaults, and cisterns. Its present population may be fifteen or twenty thousand.

6. CYRENE.—This was the principal city of that part of northern Africa, which was anciently called Cyrenaica. This district was that wide projecting portion of the coast which was separated from Carthage on the one hand, and that of Egypt on the other. Although Cyrene was on the African coast, 500 miles west of Alexandria, it was a Greek city, largely settled by Jews. It was, in the New Testament times, politically connected with Crete and under Roman rule.

The number and position of the Jews in Cyrene prepare us for the frequent mention of the place in the New Testament in connection with Christianity. Simon, who bore our Saviour's cross, was a native of Cyrene. Jewish dwellers in Cyrene were in Jerusalem at Pentecost. Christian converts from Cyrene were among those who contributed actively to the formation of the first Gentile church at Antioch.

7. TARSUS. — This was the chief town of CILICIA, "no mean city" in other respects, but illustrious to all time as the birth-place of the apostle Paul. Even in the flourishing period of Greek history it was a city of some considerable consequence. In the civil wars of Rome it took Caesar's side, and on the occasion of a visit from him had its name changed to Juliopolis. Augustus made it a "free city." It was renowned as a place of education under the early Roman emperors. Strabo compares it, in this respect, to Athens and Alexandria. Tarsus was also a place of much commerce. It was situated in a wide and fertile plain on the banks of the Cydnus.

8. TARSHISH (Isa. 23: 1), or THARSHISH (1 Kings 10: 22).—It is supposed that some place of this name existed on the eastern coast of Africa, or among the southern ports of Asia, with which the ships of Hiram and Solomon traded in *gold, and silver, ivory, and apes, and peacocks* (2 Chron. 9: 21). It is said that once in every three years these ships completed a voyage, and brought home their merchandise. Hence, it is inferred, the place with which they traded must have been distant from Judea; or (what may be confirmed by the variety



TARSUS, THE HOME OF PAUL

which was imported) and after visiting Tarshish, and procuring what it furnished, they traded with other and more distant ports, and accomplished the whole in three years. The more rational hypothesis is, that in that age of the world, in those seas, and on that coast, a voyage of three years would not necessarily imply a great distance from port to port. Ophir was perhaps in the land of Tarshish; and it is not improbable, that from the value of its productions, and the extent of its commerce, vessels trading in that direction, and always touching there, would be called *ships of Tarshish*. The vessels given by Hiram to Solomon, and those built by Jehoshaphat, *to go to Tarshish*, were all launched at Ezion-geber, at the northern extremity of the eastern gulf of the Red Sea, now called the gulf of *Akaba* (2 Chron. 20: 36). The trade of Ophir and Tarshish, wherever these places were situated, is generally admitted to be what is now called the East India trade.

There appears also to have been a place of this name somewhere on the Mediterranean, to which Jonah intended to flee; perhaps *Tartessus*, of Spain (Jonah 1: 3; 4: 2). Or we may suppose this name to have been originally applied to Tartessus, to which it is evidently similar, and afterwards used to express any distant port.

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SECOND CLASS.—*The Chief Inland Cities.*

1. BABYLON.—The chief city or mother of Chaldea (Jer. 1: 12). It is also called Sheshach (Jer. 51: 41). It was one of the earliest and most celebrated cities of antiquity, and in the reign of Nebuchadnezzar acquired such strength and glory as to become the seat of universal empire and the wonder of the world. (See CHALDEA.)

The city stood on the river Euphrates, by which it was divided into two parts, eastern and western; and these were connected by a bridge of wonderful construction. The wall was at least forty-five miles in circumference; and would, of course, include eight cities as large as London and its appendages. It was laid out in six hundred and twenty-five squares, formed by the intersection of twenty-five streets at right angles. The walls which were of brick, were at least seventy-five feet

high and thirty-two broad. A trench surrounded the city, the sides of which were lined with brick and water-proof cement. The towers, palaces, and hanging gardens with which it was adorned and magnified, were the pride and luxury of its inhabitants.

As the river was liable every year to overflow its banks, canals were made to carry off the water; and along the sides of the main channel immense banks were constructed as a still farther protection. To facilitate the construction of these works, the waters of the Euphrates were turned temporarily into a basin about forty miles square and thirty-five feet deep, which was dug for the purpose.

This magnificent city was the subject of some of the most remarkable prophecies. Among them are Isa. 13: 1-22; 14: 22-24; 21: 9; 47: 1-7; Jer. 25: 11, 12; 50: 24, 46; 51: 11, 36, 39, 57. The fulfilment of these prophecies has been in many points literal. The city was invested by the victorious armies of Cyrus, B. C. 540, and after a blockade of two years was at last carried by stratagem. On the night of a great festival, the waters of the river were turned off, and the channel through the city became a highway for the enemy. By this channel the army of Cyrus passed in, under the walls, at midnight; and their approach was not suspected until the different detachments met at the palace gate; and all who were not slain submitted to the conqueror.

This was the end of the glory of Babylon. From that time its grandeur decayed. About twenty years after the victory of Cyrus, the city attempted to throw off the yoke, but it was again entirely subdued. Forty years afterwards Xerxes plundered the city of much of its remaining wealth, and laid the temple of Belus in ruins. Then it suffered a steady decline until about the end of the fourth century. We are credibly informed that its walls were used by the Persian princes as an enclosure for wild beasts, preserved for the chase. And now so utterly is the city destroyed, that the precise spot on which it stood is a matter of conjecture.

It has been thought by very learned men that the tower in the temple of Belus, in Babylon, is the same with the tower of

Babel. If this opinion is correct, we have the testimony of Herodotus as to its dimensions. He tells us that it was a square tower, built in the form of a pyramid, each side of which measured at its base a furlong, making the whole structure half a mile in circumference; and its height, according to another historian, was six hundred and sixty feet; exceeding by sixty feet the highest of the Egyptian pyramids. Around the outside of the building there was a winding passage from the bottom to the top, and so broad as to permit carriages to pass each other. It contained many spacious apartments, which became part of the temple of Belus, after it was converted to purposes of idolatry. The temple of Belus was greatly enlarged by Nebuchadnezzar, and its ruins are now called *Birs Nimrod*.

This is the most stupendous and surprising mass of all the remains of Babylon. It is found in a desert about six miles south-west of Hilleh, and is called by the Jews, Nebuchadnezzar's prison. The evidence that there once existed on this spot a magnificent pile of buildings, of the richest, most expensive and durable materials; and that it was destroyed long since by violence, is perfectly conclusive.

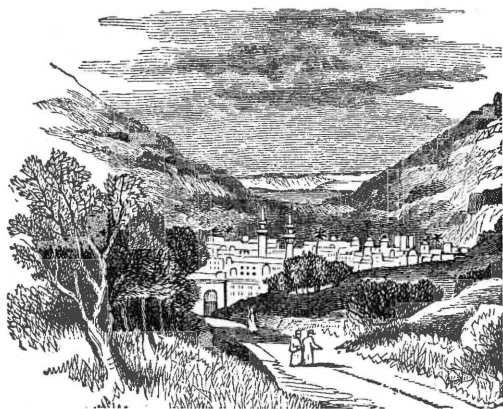
2. DAMASCUS. — Damascus is the most ancient existing city. Founded by Uz, son of Aram, son of Shem, it has existed as a city without intermission for about 4000 years, and is still prosperous, with a population of 150,000. It owes its continued prosperity to its unique position, at the foot of the barren mountains that form the eastern termination of Anti-Libanus, and at the edge of the wide sandy desert that stretches for eight days' journey to the Euphrates. It is a paradise in a wilderness, the "garden of the Lord" in the middle of wide-spread desolation. Its luxuriance is due to the river Abana (and its tributary the Pharpar), which bursts out from the mountains, forces a passage through the limestone rock, distributes its waters over the alluvial deposit brought down by its boisterous torrent, and is entirely absorbed in a plain only thirty miles in diameter. It was probably visited by Abram in his journey to Canaan (Gen. 15:2), whence he obtained his steward; and to it he pursued the four kings who sacked

Sodom. It was subjugated by David (2 Sam. 8: 6), after which, under the dynasty of the Hadads, its policy was to encourage internecine war between the rival kingdoms of Israel and Judah, siding sometimes with one, sometimes with the other, and it is alternately conquered and victorious until the Assyrians triumph over it and Israel (2 Kings 16: 9); but it is called by Isaiah "the head of Syria" (Isa. 7: 8). For a time it became inferior to Antioch; after the battle of Issus it passed into the hands of the Romans; in St. Paul's time was held by Aretas the Arabian (2 Cor. 11: 32); grew in magnificence; and when captured by Mohammedan Arabs (A. D. 634) it was "one of the first cities of the East."

3. KADESH-BARNEA. — This place was eleven days' journey from Horeb, in the wilderness of Paran, and just on the border of Edom. The children of Israel abode there a long time. The Canaanites called this city Barnea, but Moses gave it the name of Kadesh (*i. e.* holy), or Mishpat (*i. e.* judgment), because the rebellious Israelites here received the command of God, "To-morrow turn you, and get you into the wilderness." Both these names, though not given to Barnea, until the time of Moses, are employed by him in narrating the earlier history of this region. Thirty-eight years after their visit, the Israelites again came to Kadesh, but, instead of venturing, as before, to ascend the steep mountains into Canaan, they requested the king of Edom to allow them to pass through his country, so as to enter the land from the east. The position of Kadesh is now fixed at the fountain el-Weibeh, at present a caravan station in the Arabah, or valley, that runs from the Dead to the Red Sea. While the Israelites were encamped here the second time, they suffered from thirst, and, by a miracle, water was brought out of the rock, which was called the water of Meribah or strife. A small stream now flows from the fountain. The Wady Ghuweir, on the opposite side of the Arabah, offers a straight road, by which the Israelites could have passed through Edom to the country above it. About twelve miles south of Kadesh is Mount Hor, where Aaron died.

4. MEMPHIS (*Moph*, or *Noph*). This city was situated on the west side of the Nile, and was the residence of the Egyptian

kings, before they removed to Thebes, or perhaps both places were the seat of government alternately. Near Memphis are those gigantic monuments of ancient Egypt—the immense pyramids—of which there are about forty. The largest one stands near Ghizeh, between Cairo and the ruins of Memphis, upon a rock one hundred and fifty feet above the Nile, and rises to the height of four hundred and sixty-five feet. As they are the largest existing structures of antiquity, so also are they the oldest. It is no longer doubted that they were designed to serve as sepulchres of the Egyptian kings. Every king, dur-



DAMASCUS.

ing his lifetime, erected the house in which his embalmed body was afterwards deposited. According to Herodotus, the great pyramid near Memphis was built by Cheops, two hundred years before the time of Abraham, and the name "Chupho" has actually been discovered in it. In the third of the pyramids, which is ascribed by Herodotus to Mykerinus, a stone sacrophagus has been discovered, on which the name "Menkera" is inscribed. These pyramids, and the immense depositories of the dead in these regions, are only a vast necropolis of



this renowned city. Even immense and magnificent ruins, which Arabian writers of the twelfth and thirteenth centuries describe, have almost entirely disappeared. Once a city of fifteen or twenty miles in circumference, it has nothing now to mark it out but a few mounds, a colossal statue of Rameses the Great, a small figure of red granite, greatly mutilated, and a few foundations. It is with the learned an unsettled question whether Noph or Zoan was the residence of the Pharaohs when Joseph was the favorite of the court, and during the bondage of Israel. But this great city, once one of the most populous of Egypt, is now, as was predicted of it, waste and desolate, without an inhabitant (Jer. 46 : 19).

Near Memphis immense underground galleries, cut from the solid rock, have been found, 600 yards long, twelve or fifteen feet wide, and ten or twelve high. In these are found vast sarcophagi, each carved from a single block, fifteen feet long, nine in width and height, exclusive of the cover, which is two and half, and three feet thick. The sides, a foot thick, finely polished externally; one is covered with hieroglyphics. But no mummy or body of any kind is found in them. It is suggested that they may be cenotaphs of the god Apis, and are believed to be very ancient.

5. NINEVEH. — Nineveh was the metropolis of Assyria and of the Assyrian empire. It was built by Nimrod the Cushite, and, according to the descriptions of the ancients, was a much larger city than Babylon. Babylon was four days' journey in circumference, but Nineveh was three days' journey in length. There are said to have been a hundred and twenty thousand children in the city, and this would give a population of two millions. According to Strabo, it occupied the whole space between the mouth of the Lycus and Ptolemais, a distance of fifty miles. Diodorus gives its diameter at a hundred and fifty stadia, and its circumference at four hundred and eighty stadia, or sixty miles. One hundred and forty thousand men labored eight years in the erection of its walls. The ancient walls and ditches which have hitherto been examined and surveyed, occupy sixteen square miles, and are intersected by the small stream Khanzir. The larger part of the city lay on the eastern

side of the Tigris, and the present Turkish city, Mosul, lies opposite the ruins of Nineveh, on its western bank. The river, which in this region is generally a hundred feet broad, and but little over two fathoms deep, here divides into two streams; one of which is fifty feet deep in the middle, and the other is so shallow that it can be forded in the latter part of Summer. The bridges which cross them are together over eight hundred feet in length. Nineveh's destruction was deferred when the people repented at the preaching of Jonah. After the ten tribes were carried into captivity, God still wished to employ Nineveh as the scourge of Judah, and she, therefore, obtained a respite of a hundred years. Then the prophets Zephaniah in Judah, and Nahum among the captives of Israel, predicted its approaching fall. "The Lord will stretch out his hand against the north, and destroy Assyria, and will make Nineveh a desolation, and dry like a wilderness; and flocks shall lie down in the midst of her, all the beasts of the nations: both the cormorant and the bittern shall lodge in the upper lintels of it, their voice shall sing in the windows: desolation shall be in the thresholds: for he shall uncover the cedar work. This is the rejoicing city, that dwelt carelessly: that said in her heart, 'I am, and there is none besides me.' How has she become a desolation, a place for beasts to lie down in! Every one that passeth by her, shall hiss, and wag his head." "Thou hast multiplied thy merchants above the stars of heaven; the canker-worm spoileth and flieth away. Thy crowned are as the locusts, and thy captains, as great grasshoppers which camp in the hedges in the cold day, but when the sun ariseth, they flee away, and their place is not known, where they are." Nineveh was one of the eight oldest cities in the world. Rehoboth-Ir was situated very near it, but we find scarcely any account of it in antiquity.

6. ROME.—This city is usually described as situated on seven hills, five of which are on the southern shore of the Tiber, and two on the northern. It had thirty-seven gates, four hundred and twenty-four streets, forty-six thousand houses, and seventeen hundred and eighty palaces, among which that of Nero was most conspicuous. The walls of the city, from Tul-

lius to the Emperor Aurelian, are thought to have enclosed the seven celebrated hills, the epithet "seven hilled," being often applied to it.

The Jews' quarter was on the northern bank of the Tiber; and though they had been banished from Rome a few years before by the emperor Claudius, the apostle Paul found a large number there when he reached the city.

Three days after his arrival he began his benevolent labors, with the Jews first; and continued, for two full years, while detained as a prisoner, to receive all who came to him, "preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him" (Acts 28: 17. 31).

During his confinement at Rome, from A. D. 61 to 63, the apostle continued his labors for the conversion of men and in the care of the churches. In these labors he was assisted by Luke, his fellow-traveller and biographer; by Timothy, his beloved son in the faith; and by Tychicus, his former companion.

It is particularly interesting to notice that Mark, from whom he had unhappily separated twelve years before, is here also the faithful assistant and fellow-laborer of Paul (2 Tim. 4: 11; Coloss. 4: 10).

The fruits of Paul's ministry were gathered from every condition — from the humblest to the highest — from Cæsar's household to bondman and slave. One of his most interesting converts was a fugitive slave, who, escaping from Philemon, Paul's fellow-laborer in the church of the Colossians, had wandered away to this common receptacle of vagabonds and adventurers. The return of this Christian slave to his master gave occasion for the Epistle to Philemon, to commend him to his master's kindness. At the same time he also wrote his Epistles to the Colossians and to the Ephesians.

During Paul's captivity at Rome, the church at Philippi sent Epaphroditus, as a token of their fond affection and noble liberality, which he had occasion frequently and gratefully to acknowledge. The return of this "brother and companion in

labor," A. D. 62, was the occasion of his writing his Epistle to the Philippians.

7. SHUSHAN (Neh. 1: 1). — An ancient, extensive, and magnificent city, (called by the Greeks *Susa*, or *the city of lilies*), situated on the river Ulai, (now *Kerrah*). It was in the province of Elam, in Persia, now known as Khusistan, and formerly as Susiana. Shushan was the capital, and the residence of the kings (Esth. 1: 5; Dan. 8: 2), and is said to have been fifteen miles in circumference. It is now a heap of ruins, about thirty miles west of Shouster, the present capital of the province of Khusistan, occupying a space of from six to twelve miles in extent, and consisting of hillocks of earth and rubbish, covered with broken pieces of brick and colored tile. The largest is a mile in circumference, and nearly one hundred feet in height. They are formed of clay and pieces of tile, with irregular layers of brick and mortar, five or six feet in thickness, to serve, as it should seem, as a kind of prop to the mass. Large blocks of marble, covered with hieroglyphics, are not unfrequently here discovered by the Arabs, when digging in search of hidden treasure; and at the foot of the most elevated of the ruins, stands the tomb of Daniel, a small and apparently a modern building, erected on the spot where the relics of that prophet are said to rest.

Intelligent modern travellers are of the opinion that these are no other than the ruins of the ancient Shushan. One of the most intelligent of them (Sir John Malcom) observes of the tomb of Daniel, that "It serves to shelter some dervishes who watch the supposed relics of the prophet, and are supported by the alms of pilgrims; that these dervishes are the only inhabitants of the place; and that every species of wild beast roams at large over the spot on which some of the proudest palaces ever raised by human art once stood." (See ELAM.)

8. TADMOR, or *Palmyro* (1 Kings 9: 18), signifying *palm tree*. An ancient city, said to have been founded by Solomon, and one of the finest and most magnificent cities of the world. It was situated about one hundred miles east of the Damascus, twenty west of the Euphrates, and one hundred and twenty from Aleppo, on a kind of island, separated from the

habitable earth by an ocean of barren sands. Alexander the Great, who conquered it, gave it the name of Palmyra, or *the city of palms*, because of its position amid palm groves. There is extant a folio volume with fifty plates, illustrating the ruins of this ancient city. Its desolate situation in the midst of a vast and arid plain; its high antiquity, and its almost countless remains of architectural splendor, claim for it the first attention among the famous monuments of past ages. At present, it may be said to consist of a forest of Corinthian pillars, erect and fallen. So numerous are they, that the spectator is at a loss to reduce them to any order, or to conceive for what purpose they were designed. "In the space covered by these ruins," says a celebrated modern traveller, "we sometimes find a palace of which nothing remains but the court and the walls; sometimes, a temple whose peristyle is half thrown down; and then a portico or gallery, or triumphal arch. Here stood groups of columns whose symmetry is destroyed by the fall of some of them; there we see them ranged in rows of such length, that like rows of trees they deceive the sight, and assume the appearance of solid walls. And if we cast our eyes on the ground, we behold nothing but subverted shafts, some above others shattered to pieces, or dislocated in their joints. And whichever way we look, the earth is strewn with vast stones half buried with broken entablatures, mutilated friezes, disfigured relics, effaced sculptures, violated tombs, and altars defiled by dust." Of all the ruins those of the temple of the sun are the most magnificent.

Situated on the great commercial thoroughfare between Syria and Mesopotamia, it is probable that Tadmor was a place of importance long before the time of Solomon, and was used by him for purposes of commercial enterprise. It is very obvious that the present ruins belong to different and far distant ages. The place is now occupied by some twenty or thirty huts, or hovels, which afford shelter to a few wild Arabs.

9. THEBES, or *No.* — In announcing the judgments which were to be executed on Egypt, the prophet instances the "multitude of No," as subjects of Divine punishment. This is the magnificent city of Thebes, in Upper Egypt, 500 miles above

Cairo, at once the most ancient and most vast and stupendous in its ruins of all the desolate cities of antiquity. Thousands have visited these ruins, and volumes have been written in description of them; but no power of the pen or pencil can give any adequate conception of their matchless grandeur.

All that was imposing in the structures even of Babylon and Nineveh sinks into insignificance in comparison with them; and yet Thebes was in ruins before either of these cities flourished. "Art thou better than populous No?" says Nahum, when delivering the burden of Nineveh, more than 700 B. C. "She was carried away; she went into captivity; her young children also were dashed in pieces at the top of all her streets; and they cast lots for her honorable men, and all her great men were bound in chains" Nah. 3: 8-10; comp. Ezek. 30: 14; Jer. 46: 25. Homer describes Thebes as

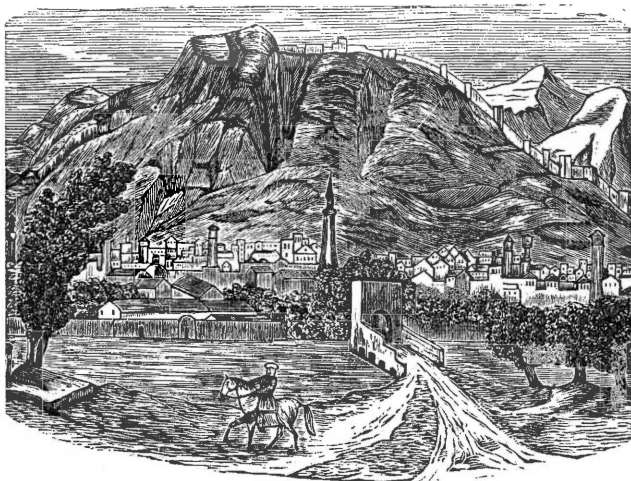
The world's great empress on the Egyptian plains;  
That spreads her conquests o'er a thousand States,  
And pours her heroes through a hundred gates.

We must dismiss this subject by referring the reader to the descriptions of travellers, Dr. Robinson, Durbin, Olin, and others, for an account of the wonderful remains and ruins of this city.

10. ZOAN. — Zoan is a city of great antiquity, having been built only seven years later than Hebron (Num. 13: 22). It was situated on an eastern branch of the Nile, in the Delta, a short distance south of the sea of Menzaleh, and some thirty miles west from Sin, or Pelusium, and was one of the oldest cities in Egypt. "The field of Zoan," the fine alluvial plain around the city, described as the scene of God's marvellous works in the time of Moses (Psalm 78: 12, 43), is now a barren waste; the city is supposed by many to have been the residence of the Pharaohs, of Joseph and of Moses in the period of the bondage. The ground is overspread with extensive ruins, remains of temples, fragments of walls, columns, and fallen obelisks, which still attest the grandeur of this ancient city of the Pharaohs.

THIRD CLASS.— *The chief Cities of Asia Minor, and Greece.*

1. ANTIOCH OF PISIDIA. — "The situation of Antioch," says a modern traveller, "on an isolated rock, rising in the centre of the mouth of the valley of the Mosynus, and commanding a view of that of the Meander, is worthy of the ancient Greeks; but the ruins, now covering and undermining its summits, are quite inferior. The site of the town is covered with huge blocks of marble. The first ruin which I saw was an oblong building



ANTIOCH.

consisting of an inner and outer wall. The outer wall was built of rough blocks of limestone, four feet thick. The length is about one hundred and eighty feet; the breadth sixty. It was a temple or church — perhaps each in succession. About two hundred yards to the north-east are the remains of another massive building. One of the most striking objects here is a ruined aqueduct. Twenty-one arches are nearly perfect, and the most splendid ever beheld. The stones are without cement, and of massy dimensions." The arches stretch along a mile or

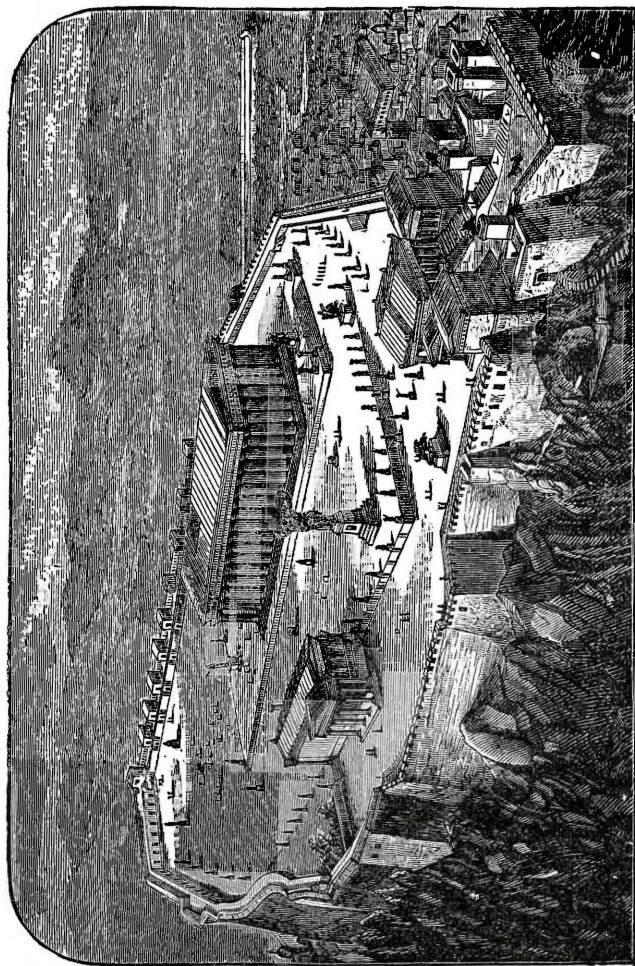
more. For a considerable distance, the aqueduct is so entire that it forms a convenient walk, stretching away toward the neighboring mountain.

2. ATHENS. — This city is situated about three miles from the sea-coast, in the central plain of Attica. In this plain rise several eminences. Of these the most prominent is a lofty insulated mountain, with a conical peaked summit, now called the "Hill of St. George," and which bore in ancient times the name of *Lycabellus*. This mountain, which was not included within the ancient walls, lies to the north-east of Athens, and forms the most striking feature in the environs of the city. South-west of this eminence there are four hills of moderate height, all of which formed a part of the city; of these the nearest to Lycabellus, and about a mile distant, was the *Acropolis*, or citadel of Athens, a square craggy rock rising abruptly about one hundred and fifty feet, with a flat summit of about one thousand feet long from east to west, by five hundred feet broad from north to south. Immediately west of the Acropolis is a second hill of irregular form, the *Areopagus* (Mar's Hill). To the south-west there rises a third hill, the *Pnyx*, on which the assemblies of the citizens were held; and to the south of the latter is a fourth hill, known as the *Museum*. On the eastern and western sides of the city there ran two small streams, which are nearly exhausted before they reach the sea, by the heats of Summer and by the channels for artificial irrigation. That on the east in the Ilissus, which flowed through the southern quarter of the city; that on the west in the Cephissus, south of the city was seen the Saronic Gulf, with the harbors of Athens.

Athens is said to have received its name from the prominence given to the worship of the goddess Athena (Minerva) by its king Erechtheus. The inhabitants were at first called Cecropidæ, from Cecrops, who, according to tradition, was the original founder of the city.

During the time of Paul, Athens was the capital of Attica, and the chief seat of Grecian learning and civilization. He visited it in his journey from Macedonia, and appears to have remained there some time.





MARS' HILL—ATHENS.

3. CORINTH. — This metropolis was situated on the isthmus of the Peloponnesus, forty-five or fifty miles west of Athens, guarded and defended by a lofty Acropolis, which rises two thousand feet above the city. The region is now unhealthy, and only a few miserable hovels occupy the site of the far-famed city of Corinth. A few excavations, the tombs of the ancient dead, and seven Doric columns, sad sepulchral monuments of departed greatness, are all that remain of this devoted city, which, for almost two years, A. D. 52, 53, became the scene of Paul's labors. Abiding with Aquila and his wife Priscilla, because "he was of the same craft, for, by their occupation, they were tent-makers," he reasoned both with Jew and Greek. Though to the one a stumbling-block, to the other foolishness, he faithfully and fearlessly preached Christ, and him crucified, in the face of great opposition and blasphemy. But even in that corrupt city, the most hopeless, it would seem, that could have been selected, the Lord had "much people," and many of the Corinthians, both Jews and Greeks, believed and were baptized. During his residence at Corinth, the apostle wrote the Epistle to the Thessalonians, and planted other churches in Achaia (2 Cor. 1 : 1).

Cenchrea, on the eastern side of the isthmus, at the head of the Saronic Gulf, a bay in the Ægean Sea, was about nine miles distant from Corinth. From this place Paul set sail for Cæsarea, on his way to Jerusalem. He landed for a short time at Ephesus, in company with Aquila and Priscilla; but hastened on his way to keep the Passover, or Pentecost, at Jerusalem, leaving to the church at Ephesus the promises of a speedy return. After a short visit, for the fourth time, to Jerusalem since his conversion, Paul returned to Antioch, apparently in the Spring or Summer of A. D. 54. After an absence of about three years, during which time he must have travelled by sea and land not less than two thousand five hundred or three thousand miles, and encountered innumerable perils, hardships, and trials, in planting many churches.

At this centre of Gentile Christianity, the harmony and fellowship of the brethren was sadly marred by the prejudice of Judaizing teachers from Jerusalem, who had the address to

lead away Peter, the first apostle of the Gentiles, together with Barnabas, the companion of Paul in his first missionary tour to these very Gentile nations. (Comp. Gal. 2:11 sq.; Acts 15:35). These dissensions gave rise to a party of false brethren in all the churches, who failed not to oppose and persecute the apostle in all his subsequent labors.

4. *EPHESUS*. — The city was situated in Ionia, on the western coast of Asia Minor, upon the southern bank of the Cayster, thirty miles south from the city of Smyrna. It was a very ancient centre of commerce and a city of great wealth, wholly given up to idolatry. The great goddess Diana was its tutelary divinity. Her temple, four hundred and twenty-five feet in length and two hundred and twenty in width, was adorned with a colonnade of one hundred and twenty-seven columns of Parian marble, sixty feet in height. The several columns of this colonnade were each the gift of as many monarchs. This was burned the same night that Alexander the Great was born, Oct. 13, or 14. B. C. 356, by Herostratus, who could think of no means so effectual to give him an immortal fame among men. By this sacrilegious act he gained for all time the distinction of an immortal infamy. The temple was rebuilt with equal magnificence, and became one of the seven wonders of the world. The worship of Diana was connected with magic arts and oriental superstitions respecting the efficacy of charms and amulets. These Paul confronted by miracles closely allied to these amulets, healing diseases by handkerchiefs laid upon them, so that the name of the Lord Jesus was magnified.

The city was built upon heights overlooking the harbor and the surrounding plains, to which it gradually extended. The harbor itself is now a pestilential morass, and the city is in utter ruins, but some traces of its ancient magnificence remain. The theatre where the maddened multitude assembled on the occasion of the uproar caused by Demetrius the craftsman (Acts 19:21-41), still remains in ruins sufficiently distinct to indicate its ancient magnificence and vast extent. It was built on the slope of a lofty hill, and could afford convenient seats for thirty thousand persons. What a scene of confused and fanatical uproar, "when the whole multitude, with one accord,

rushed into the theatre, and all about the space of two hours cried out, Great is Diana of the Ephesians!"

During his residence at Ephesus, Paul appears to have made a visit to the church at Corinth to correct the licentiousness into which there the converts had fallen in conformity with the custom of the city. This journey is not recorded, and probably occupied but a short time. Having now preached not at Ephesus alone, but almost throughout all Asia, he next visited the churches of Macedonia, A. D. 57 or 58.

Proceeding northward along the coast, apparently by sea, to Troas, one hundred and fifty miles, Paul tarried, week after week, in anxious expectation of the return of Titus, whom he had sent to Corinth with the epistle to that church. Sailing from Troas, he landed at Neapolis; and probably proceeded to Philippi to refresh his troubled spirits, in communion with this affectionate, faithful church. Here he had the happiness to welcome Titus on his return from Corinth, and to learn that his letter to this degenerate church had been well received and attended with the desired effect.

5. ICONIUM. — This city, ninety miles south-east from Antioch, was situated in a vast plain in the interior of Asia Minor, surrounded by lofty mountains, some of which on the north rise to the region of perpetual snow. The eyes of Paul and Barnabas, for several hours before reaching the city, and also after they left it for Lystra, must have ranged over these snowy summits and a vast expanse of plains to the south and east. Leake, who approached the city from the same direction, says, "On the descent from a ridge branching eastward from these mountains, we came in sight of the vast plain around Konieh, and of the lake which occupies the middle of it; and we saw the city, with its mosques and ancient walls, still at the distance of twelve or fourteen miles from us." "Konieh," says another traveller, "extends to the east and south over the plain far beyond the walls, which are about two miles in circumference. Mountains covered with snow rise on every side, excepting toward the east, where a plain, as flat as the desert of Arabia, extends far beyond the reach of the eye."

6. LAODICEA. — Laodicea lay south by east from Philadel-

phia, and about one hundred miles south-east from Smyrna, and one hundred and thirty east from Ephesus, on the Meander, in the south-west part of Phrygia, and near Colosse and Hierapolis. The ruins of the ancient town are situated on the flat summit of the lowest elevation of the mountain, which terminates steeply toward the valley of the Lycus. Many sepulchral monuments and imposing ruins attest the ancient grandeur of the place. It is celebrated for a hot spring with remarkable petrifying qualities. Here was a Christian church under the care of Epaphras (Col. 4: 12, 13), and here, according to Eusebius, the apostle Philip was crucified. At a later period famous councils were held here, whose decrees still remain, but no pen has recorded the history of this last of the Apocalyptic churches. It was once a large city, as the ruins yet extant sufficiently attest. Some of the remains of the city are a vast aqueduct, two immense theatres, one of which might have contained 20,000 or 30,000 spectators, an odeon and a circus, which were constructed under the patronage successively of Titus, Vespasian, and Trajan. "It is in a hollow, of an oblong form, with an area of more than three hundred and forty paces in length, and has twenty or more ranges of seats remaining entire. Its entrance was from the east, but at the west end is a vaulted passage of one hundred and forty feet long, designed for horses and chariots.

"This coupling together the names of Vespasian, Titus, and Trajan, on such an edifice, leads a recent Christian traveller to remark, 'What painful recollections are connected with this period! Twelve years were employed in building this place of savage exhibitions, and in the first of these years, the temple of Jerusalem, which had been forty-eight years in building, was razed to its foundations, and of the Holy City not one stone was left upon another which was not thrown down. That abomination of desolation was accomplished by him to whom this amphitheatre was dedicated, and may have been in honor of his triumph over the once favored people of God. Perhaps in this very amphitheatre the followers of a crucified Redeemer were a few years afterward exposed to the fury of wild beasts, by the order of the same Trajan.'"

"The whole rising ground on which the city stood is one vast tumulus of ruins, abandoned entirely to the owl and the fox. This city was so situated as to become the battle-ground of contending parties in Asia Minor, first under the Romans, and then under the Turks. It has doubtless suffered also from earthquakes. For centuries, we know not how many, it has been a perfect mass of ruins. . . . The name of Christianity is forgotten, and the only sounds that disturb the silence of its desertion, are the tones of the Muezzin, whose voice from the distant village proclaims the ascendancy of Mohammed. Laodicea is even more solitary than Ephesus; for the latter has the prospect of the rolling sea, or of a whitening sail, to enliven its decay; while the former sits in widowed loneliness; its walls are grass-grown, its temples desolate, its very name has perished. We preferred hastening on to a further delay in that melancholy spot, where everything whispered desolation, and where the very wind that swept impetuously through the valley, sounded like the fiendish laugh of Time exulting over the destruction of man and his proudest monuments."

7. PERGAMOS. — Pergamos is sixty-four miles north of Smyrna. It is situated about thirty miles from the sea, on the north bank of the Caicus, at the base and on the declivity of three high and steep mountains, which flank the city on three sides. The middle summit is the highest, and is crowned by an ancient and desolate castle. The town has a population of ten or twelve thousand.

"The ascent to the castle is quite circuitous, over a broad, ancient, paved road. Halfway up the hill is an outwork, consisting of a wall of considerable length, with frequent towers. A little above this is a platform intended for a battery, and built entirely of marble fragments cemented in mortar. The castle embraces the entire summit of the hill, and includes a space of about eight acres. Facing the south-east is a wall of hewn stone, a hundred feet deep, built into the rock, which helps to form a spacious area, where, anciently, stood a temple visible everywhere from the plain of the Caicus, and even from the sea beyond. On the north and west sides, the descent is almost perpendicular into a deep, narrow valley. Through

this runs a rivulet, with a great aqueduct of lofty arches at one extremity, and at the other a massive pile, filling the whole valley, and forming with it a *naumachia*, or place for the exhibition of sea-fights. When the stream occupied only its natural bed, and the interior was dry, it was probably used for chariot races and gymnastic exercises. Still lower down is a work apparently of Roman origin, being a hollow cylinder of brick, at least thirty feet in diameter, for the passage of the rivulet, and, as some think, answering at one period the purpose of common sewers, certainly much resembling those of Rome.

"At the eastern extremity of the hill are remains of a theatre, whose entrances still are standing. Its area, however, is filled with houses and small gardens against the sloping sides, where the semicircular seats rose one above another."

About two centuries and a half before the Christian era, Pergamos became the residence of the celebrated kings of the family of Attalus.

8. PHILADELPHIA. — Philadelphia was about thirty miles south-east from Sardis, and eighty from Smyrna. From Ephesus the distance is about seventy miles. It still exists as a Turkish town, covering a considerable extent of ground, running up the slopes of an irregular hill with four flat summits, and containing a population of 12,000 or 14,000 inhabitants.

"The country, as viewed from these hills, is extremely magnificent—gardens and vineyards lying at the back and sides of the town, and before it one of the most extensive and beautiful plains of Asia. The town itself, although spacious, is miserably built and kept, the dwellings being remarkably mean, and the streets exceedingly filthy. Across the summits of the hill behind the town, and small valleys between them, runs the town-wall, strengthened by circular and square towers, and forming also an extensive and long quadrangle in the plain below.

"There are few ruins; but in one part there are still found four strong marble pillars, which supported the dome of a church. The dome itself has fallen down, but its remains may be observed, and it is seen that the arch was of brick. On the

sides of the pillars are inscriptions, and some architectural ornaments in the form of the figures of saints. One solitary pillar of high antiquity has been often noticed, as reminding beholders of the remarkable words in the Apocalyptic message to the Philadelphia church: 'Him that overcometh will I make a pillar in the temple of my God; and he shall go no more out.'"

9. PHILIPPI. — From Samothrace, by a north-westerly course, the apostle sailed to Neapolis, a small port of Macedonia, in the *Ægean* Sea, and proceeded twelve miles inland to the city of Philippi. This city occupies a fertile plain between two ridges of mountains. The Acropolis is upon a mount standing out into the plain from the north-east. The city seems to have extended from the base of it for some distance to the south and south-west. The remains of the fortress upon the top consist of three ruined towers, and considerable portions of walls of stone, brick, and very hard mortar. The plain below exhibits nothing but ruins — heaps of stone and rubbish, overgrown with thorns and briars; and nothing is seen of the innumerable busts and statues, and thousands of columns, and vast masses of classic ruins, of which earlier travellers speak.

Ruins of private dwellings are still visible; also something of a semicircular shape, probably a forum or market-place — perhaps the one where Paul and Silas received their undeserved stripes.

There is particularly worthy of notice an ancient palace, the architecture of which is grand, and the materials costly. The pilasters, chapiters, &c., are of the finest white marble; and the walls were formerly encased in the same stone. The marble blocks are gradually knocked down by the Turks and wrought into their silly grave-stones. Many of the ruins of the town are said to be covered at present with stagnant water.

On the plains of Philippi was fought the last battle of the republicans of Rome, under Brutus and Cassius against Augustus Antony, B. C. 42, where Cassius died by his own hand, and Brutus bade adieu to his friends, saying: "Certainly we must fly, not with the feet, but with the hands." Many despairing of pardon, fled thus from the swords of the conqueror.



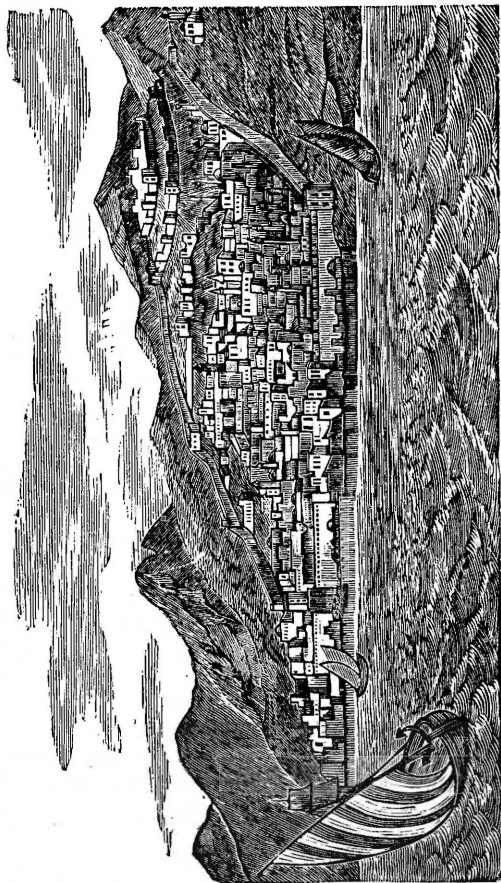
10. SMYRNA.—Smyrna, thirty miles north of Ephesus, is on a bay or gulf that sets inland thirty-five or forty miles, which forms a fine harbor and safe anchorage for the port of Smyrna. By reason of these commercial advantages, Smyrna is still one of the principal cities of Western Asia. It has a population of 120,000 or 150,000 inhabitants, Greeks, Jews, Armenians, and Franks, who sustain an extensive and lucrative foreign commerce. The city was protected by the acropolis of Mount Pagus, which rises by a bold ascent to an imposing height, south-east from the city, and is surmounted by a frowning castle, now considerably dilapidated. The harbor is much frequented by foreign shipping, British, French, Austrian, Russian, American, both merchantmen and ships of war, which are greatly annoyed by a violent sea-breeze that rolls in a heavy surf through the day.

Smyrna maintains an active trade with the interior by means of caravans of camels, which are often encamped in great numbers in the suburbs of the city. Rev. Mr. Brewer gives the following description of such an encampment:

"To a stranger from the Western World it is a great source of entertainment to watch these patient and friendly animals, as they obey their master's peculiar call to kneel down for the discharge of their double burden of merchandise, fruit, coals, or the like. When about to rest for the night, they are grouped together in a circle with all their heads facing outward. In one of the open squares near the barracks may be sometimes seen, at evening, five hundred or more. These with the drivers' tents pitched by their side, the kindling of fires, and preparation of their evening meal, form a truly Oriental scene."

The extract subjoined, from another hand, is a pleasing exemplification of the benevolent attention with which the Turks provide for the supply of man, beast, and bird with water:

"As there is no object of so much consumption in life, so precious to a Turk as water, so there is none he takes so much care to provide, not only for himself, but for all other animals. Before his door he always places a vessel filled with water for the dogs of the streets; he excavates stones into shallow cups



SMYRNA.

to catch rain for the little birds, and wherever a stream runs, or a rill trickles, he builds a fountain for his fellow-creatures, to arrest and catch the fragrant current, that not a drop of the fluid should be wasted. These small fountains are numerous, and inscribed with some sentence from the Koran, inculcating practical charity and benevolence. The beneficent man at whose expense this is done never allows his own name to make part of the inscription. A Turk has no ostentation in his charity; his favorite proverb is, *'Do good, and throw it into the sea, and if the fish do not see it, ALLAH WILL.'*

Smyrna was the scene of the apostolic labors of the venerable Polycarp, the disciple of St. John; and here he sealed his ministry with his blood.

11. THESSALONICA. — This was one of the most populous towns of Macedonia, and still retains much of its ancient importance, having a population of sixty or seventy thousand inhabitants. It is situated nearly three hundred and fifty miles west of Constantinople, one hundred south-west from Philippi and about two hundred north by west from Athens. It is inhabited by many Jews. The principal antiquities are the remains of a hippodrome, a rotunda, and triumphal arches to Augustus and Constantine. But, to the Christian, this city has a living interest from the precious epistles which the apostle addressed to the church which he there established. From this city he was compelled to flee, to escape from a fanatical and riotous mob, instigated by the unbelieving Jews, and to leave the care of these young converts to Timothy, as those at Philippi had been committed to Luke.

12. THYATIRA. — Thyatira was situated in a fertile plain, eighteen miles in breadth, upon the banks of one of the tributaries of the river Hermus, where the town Ak-hissar now lies, between fifty and sixty miles north-east from Smyrna, and about forty south-east from Pergamos. Lydia, the seller of purple, who was converted in Philippi, once lived there. The inhabitants are still celebrated for their skill in the art of dyeing. They sustain an active trade with Smyrna in wool and scarlet cloth.

The broad valley of the Ak-hissar is principally employed in

the cultivation of the poppies, which are used for the manufacture of opium.

For other towns and cities of this class, such as Berea, Sardis, Derbe, Lystra, etc., See ASIA-MINOR, GREECE, and MACEDONIA.

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FOURTH CLASS.—*The Chief Towns and Cities of Palestine.*

1. AI.—Ai, Aija, or Aiath, was a royal Canaanitish city, which was conquered and destroyed by Joshua, in the beginning of his first expedition. The site has been identified by Dr. Robinson, twelve miles north-west from Jericho, ten north-east from Jerusalem, three south-east from Bethel, on one of the highest peaks of Mount Ephraim. It was still a city in the time of the Syrian invasion, Isa. 10: 28, and resettled after the captivity (Ezra 2: 28; Neh. 7: 32), by the Benjamites. The environs of Ai are described in the narrative of Joshua's conquest. An ambush was concealed on the road to Bethel, and also to the west of the city, and the main body approached from the opposite side, where they were protected by a valley. It is surrounded on the north and west by fertile valleys, that form the beginning of the rough and deep Wady Mutyeh, through which a reserve of thirty thousand men could approach the city unnoticed.

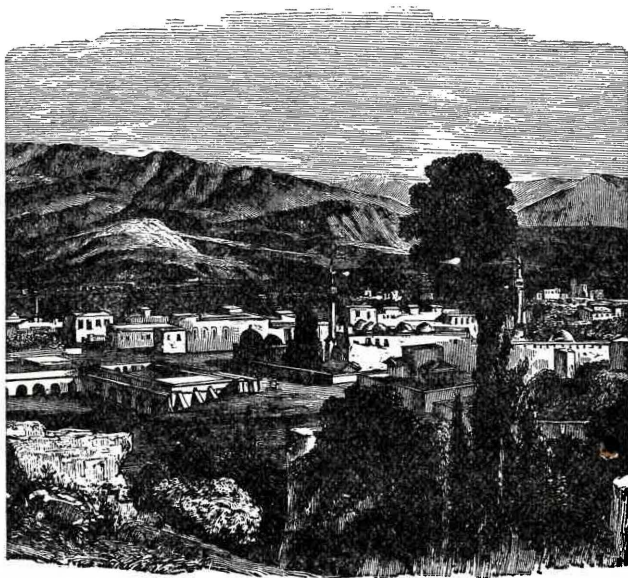
2. BETHANY, a village, which, scanty as are the notices of it contained in the Scriptures, is more intimately associated in our minds than perhaps any other place with the most familiar acts and scenes of the last days of the life of Christ. It was situated near the Mount of Olives, but a short distance from Jerusalem, on or near the usual road to Jericho.

Bethany is now known as *Lazarieh*, a name derived from Lazarus. It lies on the eastern slope of the Mount of Olives, fully a mile beyond the summit, and not very far from the point at which the road to Jericho begins its more sudden descent into the Jordan valley. It is a ruinous and wretched village, a wild mountain hamlet of some twenty families.

3. BETHEL. — When Jacob was journeying towards Mesopotamia to avoid the fury of his brother Esau, he lodged at a

place near the city of Luz, and was favored with a remarkable vision of the Almighty. For this cause he named the place and the adjoining city Bethel (*house of God*). It was situated east of a line running from Shechem to Jerusalem, and at about an equal distance from each.

Bethel was the residence of one of the Canaanite kings, and the Ephraimites, to whom it was assigned in the division of the



BETHANY.

land, were unable to gain possession of it until they were aided by the treachery of one of the inhabitants (Judg. 1: 22-26).

The tabernacle was stationed a long time in this place, and Jeroboam placed one of his golden calves here (1 Kings 12: 28. 33), from which circumstance, probably, Amos was induced to call it Bethaven (*the house of idolatry*). And hence also the phrase "*coming to Bethel*" was proverbially expressive of

idolatrous worship in general (Amos 4: 4, and 5: 5; Hos. 10: 5, 8). Part of the prophecy of Amos was directed specially against this city (3: 14), and was fulfilled in the time of Josiah (2 Kings 23: 15), and the prophet himself was directed to flee from the place. At that time Bethel was probably the residence of the king of Israel (Amos 7: 10-13).

4. BETHLEHEM 1 Sam. 16.—The anointing of David to be the future king of Israel brings into notice Bethlehem, ever memorable as the birthplace of the royal Psalmist, but



BETHLEHEM.

infinitely more sacred as the scene of the nativity of David's Royal Son, the Lord, our Saviour and Redeemer.

Bethlehem is five miles from Jerusalem, a little west of south, and east of the road to Hebron, on an oblong ridge, about 2538 feet above the Mediterranean, and about 60 feet higher than Jerusalem. It was called Bethlehem-Juda, to distinguish it from another Bethlehem in Zebulon. Josh. 19: 15; Judg. 12: 10. It is also called Ephrata, the fruitful, and its inhabitants Ephrathites. Gen. 48: 7; Micah 5: 2. It was the scene of the

book of Ruth, the birth-place of David, and of his celebrated nephews Joab, Abishai, and Asahel, and was fortified by Rehoboam. 2 Chron. 11: 6.

Bethlehem has been visited by many travellers, and been often described. We have selected the following description from the travels of Dr. Olin :

"The first appearance of Bethlehem is very striking, in whatever direction it is approached. It is built upon a ridge of considerable elevation, which has a rapid descent to the north and east. The width of the town is very inconsiderable, in some places hardly exceeding that of a single street. From the gate at the western extremity to the convent which occupies the eastern, the distance may be half a mile. The first part of the way, the street descends rapidly: farther on, and especially near the convent, it becomes tolerably level.

"The houses are solidly, though roughly built of the limestone of which this whole region is composed; but a large part of them are in a very dilapidated state, and uninhabited. A number are without a roof; of others, the walls are in a ruinous condition. The streets are narrow, and, though paved, are almost impassable for a horse.

"The inhabitants are all Christians, the Mohammedans having been expelled and their houses broken down by Ibrahim Pacha, during the insurrection of 1834. I could not ascertain what is the probable population, though, from the extent of the town and the number of houses, it might contain from two to three thousand people; yet I have seen them estimated at not more than three or four hundred. This is certainly much below the real number.

"The environs of Bethlehem are beautiful, but they cannot be said to be well cultivated. There is, indeed, no good tillage in this country, though the best is perhaps about this ancient town. The soil is fertile, but it is encumbered with rocks, and the hills and valleys are covered to a considerable distance with figs, olives, pomegranates, and vineyards."

Since Dr. Olin's visit to this city a very interesting and flourishing Christian settlement has been made near Bethlehem, for agricultural purposes, in connection with Christian missions.







The object of this industrial association is to develop the capabilities of the soil, to give practical exemplification of the arts of husbandry, and of the culture of suitable crops, vegetables, and fruits — adopted as a means of restoring to this desolate country the blessings of civilized life, and of the Christian religion.

“The deep valley on the northern side of the town, which is overlooked by the road leading to Jerusalem, presents a scene of beauty and luxuriance unrivalled, so far as I have yet seen in Palestine. The hill-sides by which it is bounded are terraced with great labor and care, and covered with fine fruit trees. This delicious spot may perhaps be taken as a specimen of the general appearance of the hill-country in the prosperous days of the Jewish State, and of what it might once more become under the fostering care of a good government, and of an industrious, civilized population.”

Below the heights of Bethlehem, in different directions, are small, fruitful valleys, in some of which Ruth followed the reapers of her kinsman Boaz. To the shepherds also, as they watched their flocks by night, the glory of the Lord shone round about them, while the angel of God brought them “good tidings of great joy, which shall be to all people,” and the multitude of the heavenly host confirmed the joyful tidings by that chorus of the skies, “Glory to God in the highest, and on earth peace, good-will to men.” Such high and holy associations cluster around the city of David, where Christ the Lord was born, which we will not disturb by intermingling the childish stories of legendary superstition.

5. BEERSHEBA. — This city, consecrated by sacred associations, is twenty-five miles south-west from Hebron, in the midst of a broad, undulating country on the borders of the great desert. This region, before the drought of Summer, is over-spread with verdure well suited for the grazing of the vast herds of the patriarchs. The place is identified by two wells, 55 rods distant from each other, one 12 feet in diameter and  $44\frac{1}{2}$  deep; the other, 5 feet in diameter and 42 in depth. The water is abundant, and of the best quality; the curbstones are deeply worn by the friction of the ropes by which the water was drawn,

and numerous drinking-troughs of stone lie about the wells for the accommodation of camels and flocks which resort here, as in the days of Abraham, to quench their thirst. The hills just north of the wells are overspread with ruins, which indicate that Beersheba was once a large village.

Here, on the borders of the desert, dwelt the patriarchs, Abraham, Isaac, and Jacob. Abraham may have dug these very wells. Here he left his family and his flocks, and journeyed with Isaac fifty miles to Jerusalem, to offer him in sacrifice on Mount Moriah. "From this place Jacob fled to Padan Aram, after acquiring the birthright and blessing belonging to his brother; and here too he sacrificed to the Lord, on setting off to meet his son Joseph in Egypt. Here Samuel made his sons judges; and from here Elijah wandered out into the southern desert, and sat down under a shrub of Retem, just as our Arabs sat down under it every day and every night. Here was the border of Palestine proper, which extended from Dan (on the extreme north) to Beersheba. Gen. 21: 31; 22: 19; 26: 23; 28: 10; 46: 1; 1 Sam. 8: 2; 1 Kings 19: 3; 2 Sam. 17: 11. Over these smiling hills the flocks of the patriarchs once roved by thousands; where now we found only a few camels, asses and goats."

Gerar, where Abraham and Isaac denied their wives before Abimelech, Gen. 20 and 26, was in this desert. Rowland identifies it by ruins bearing the same name 9 miles south south-east from Gaza.

6. CAPERNAUM was a large and very populous city in the time of Christ, and the great caravan route from Damascus to Accho and Tyre ran through it. About six miles north of Tiberias, on the coast of the sea, is a caravansera called the Khan Minyeh, and not far from it are the uninhabited ruins of a town. These are doubtless the remains of the ancient Capernaum.

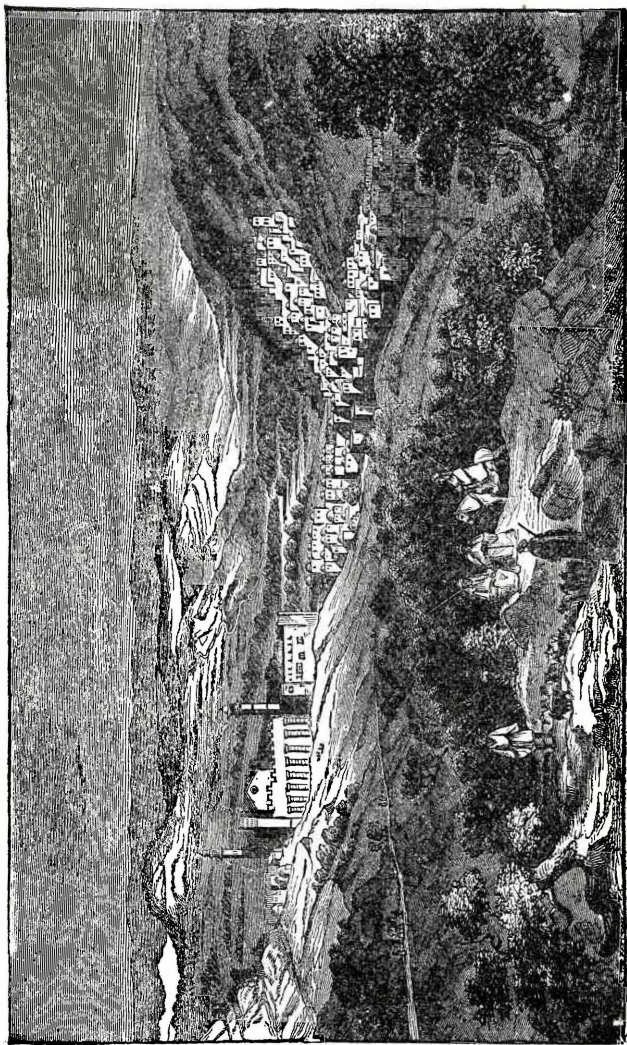
7. DAN, *i. e.* "the judge," or Laish, is two miles west of Cesarea, in the middle of the plain el-Huleh, called the Tel-el-Kady, or "the judge's hill." This town, like Beersheba on the south, is used to mark the limit to which the Israelites reached on the north, though the land really extended much farther north. Here Jeroboam instituted the worship of the golden

calf, and thus laid the foundation for the idolatry which existed in Paneas in later times.

8. GIBEON. — This is now called el-Jib, and lies on a rocky hill, about five miles north-west of Jerusalem. It was the capital of that Hivite republic with which Joshua made a league, being deceived by a stratagem that they practised. In consequence of this treaty, the Israelites did not destroy them, but made them hewers of wood, and drawers of water for the sanctuary. It afterwards became a Levitical city. The cities of Beeroth, Chephirah, and Kirjath-jearim also, belonged to the republic of Gibeon. The Levitical city, Nob, which was destroyed by Saul at the instigation of Doeg the Edomite, was, without doubt, that part of the city of Gibeon which was inhabited by the priests. Gibeon was a frequent battle-ground in the wars with the Philistines. Near it, there is a beautiful fountain of water flowing from a cave excavated in a rock, so as to form a large reservoir. The rock may be "the great stone" mentioned in 2 Sam. 20 : 8; and the reservoir may be "the pool of Gibeon," in 2 Sam. 2 : 13. Compare Jeremiah 21 : 12.

9. HEBRON, so called after a son of Caleb, was one of the most ancient cities of Judea, and was originally called Kirjath-Arba, or the city of Arba, from its being the residence of a famous giant of that name (Josh. 14 : 15). Moses calls it *Mamre* (Gen. 23 : 19; 35 : 27). It was situated on an eminence from twenty to thirty miles south of Jerusalem, and nearly a hundred from Nazareth (Luke 1 : 39), and is still known as the flourishing town of Habroun, or *El-khalil*, — which means *the friend* or *the beloved* (2 Chron. 20 : 7), — celebrated for the manufacture of glass.

Hebron is associated with some of the most interesting passages of sacred history. The valley of Eshcol (Num. 13 : 24, 25) is supposed to have been in its vicinity; and *the vale of Hebron* was at one time the residence of Jacob (Gen. 37 : 14). Abraham's abode was also here (Gen. 13 : 18), and his family burying place. Machpelah, purchased from the sons of Heth (Gen. 23 : 2, 3, 19; 25 : 10; 49 : 29-33; 50 : 12, 13). Upon the conquest of Canaan, Hebron was assigned to Caleb as part of his portion (Num. 13 : 30-33; 14 : 5, 24; Josh. 14 : 6-14),



HEBRON.

though it was finally a city of refuge, and among the possessions of the priests (Josh. 20: 7; 21: 11, 13). During the seven years that David reigned over Judah, he dwelt in Hebron; and here also he was anointed king over Israel. After the Babylonish captivity, it was again inhabited by Jews. Judas Maccabeus wrested it from the hands of the Edomites, who had subdued the south of Palestine. In later times it became the seat of a Christian bishop, and its name was changed to St. Abraham. It is one of the four holy cities of the Jews, and stands next to Jerusalem in point of holiness. About four miles north of Hebron is Sair, which is very probably the Zior, mentioned by Joshua. It is supposed by many that Zacharias and Elizabeth lived at Hebron, and that it was the birthplace of John the Baptist.

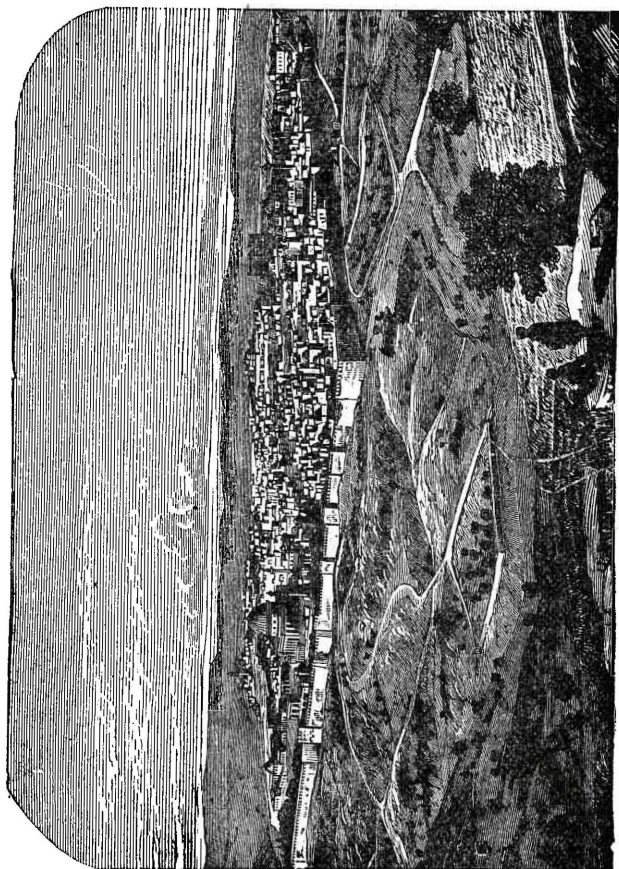
10. JERICHO.—This, known as the City of the Palm-trees, was the first of the conquests of the Israelites (Josh. 6), is now represented by a miserable hamlet, Riha, of one or two hundred inhabitants, six miles west from the Jordan. The original site is supposed to be two miles west from this hamlet, on the road to Jerusalem, where are found some ruins. Two miles north-west from Riha is the copious fountain of Elisha. Whether permanently healed by Elisha or not (2 Kings 2: 21), the water is now sweet and salubrious. The heat in Summer is intense, and the region unhealthy.

Devoted to destruction, the curse of Joshua 6: 26, was executed upon Hiel five hundred and twenty years afterward (1 Kings 16: 34). The messengers of David, after the insult of Hanun, tarried here one hundred years before;—the royal residence of Herod the Great, who died here, it was several times visited by our Lord. On one occasion he was entertained by Zaccheus, when he healed the two blind men (Matt. 20: 29, 30; Luke 19: 1-10).

11. JERUSALEM (*Jebus-Salem*), the ancient royal city, as is said, of MELCHIZEDEK (the *King-Priest*), and chief fortress of the Jebusite tribe, stands on a spur of the main range, cleft to the south into two ridges, of which the west (Zion) is the highest, and the east (Moriah) the more precipitous; the former has two peaks (Zion and Acra), and the latter two (Moriah and







JERUSALEM.

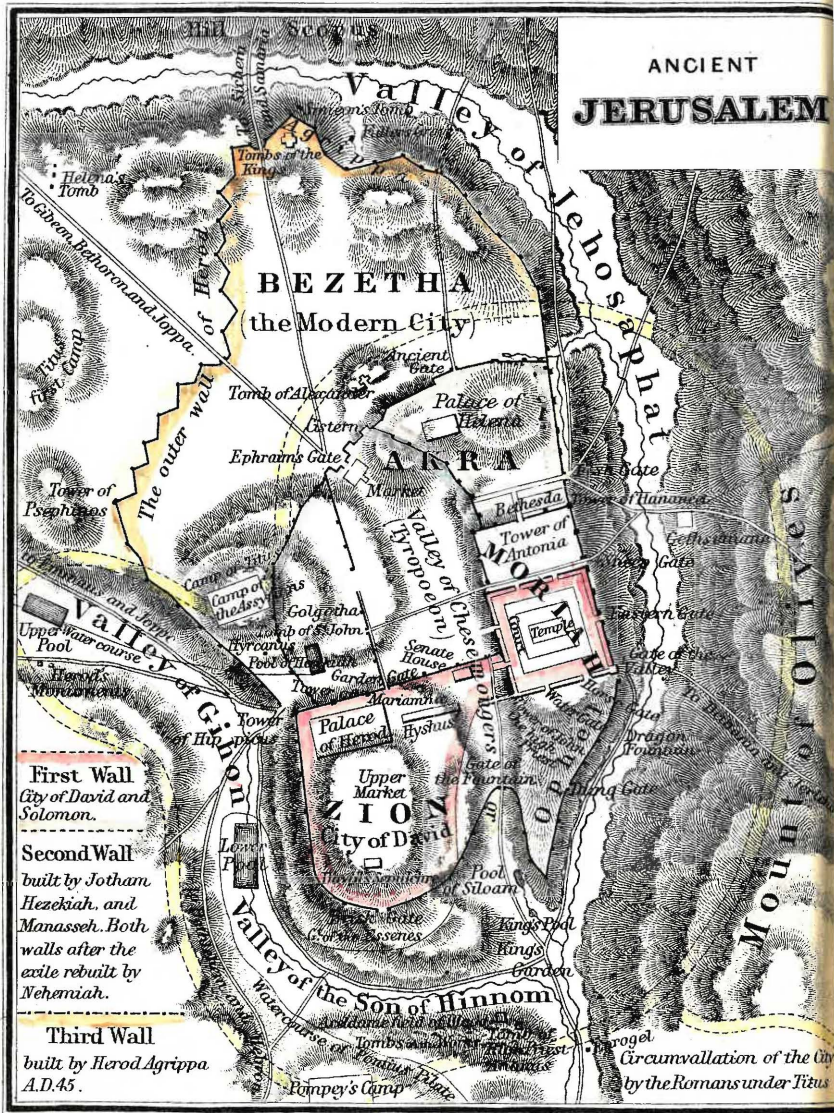
only by priests performing daily service. In the former was the ark; in the latter, the altar of incense (in the centre of the farther end), with the table of shewbread on its one side and golden candlestick on the other. These two parts were separated by a veil, which was rent at the crucifixion (St. Matt. 27 : 51). The court of the Gentiles surrounded the *Naos*, but was on a lower platform, separated off by a trellis fence. The *Naos* was like Mount Sinai, the sanctuary of Jehovah, fenced off (Exod. 19 : 23) from the Gentiles' court, the plain below. Solomon finished his temple B. C. 1004; it was destroyed B. C. 588; rebuilt under Ezra and Nehemiah, B. C. 515; polluted by Antiochus, B. C. 167; its restoration commenced by Herod, B. C. 17; finished A. D. 29; again destroyed by Titus, A. D. 70.

12. NAZARETH. — Nazareth, where our Saviour lived when a child, was called in Hebrew, Nazarah, and is now called Nasirah. It lies in a deep basin, half a mile in length, and nearly as much in breadth, and is surrounded by rocky hills. The name of the town is not mentioned in the Old Testament. The language used by the evangelist Matthew, who says that the prophets had declared that Christ should be called a Nazarene, does not refer to any single passage in the Old Testament, but to the general spirit of the prophecies respecting him — "*by the prophets.*" The sense of the passage seems to be, "He is known only as a poor Galilean, and is consequently despised," as it is written in Isa. 49 : 7, or "He is regarded only as a worm," (Isa. 41 : 14). The present inhabitants of Nazareth are principally Christians of the Greek and Romish churches, and are about three thousand in number. Below the city is the plain of Jezreel; and in all directions around it, are deep secluded valleys, bordered by white limestone rocks, and supplied with an abundant growth of herbage, and still, quiet paths, once trodden by the Saviour's feet, and consecrated by his prayers.

13. THE CITY OF SAMARIA. — During the reign of Asa, from 958 to 917 B. C., several wicked kings ruled over Israel, memorable chiefly for their sins (1 Kings 16 : 6-29). Omri, however, the last of these kings, built the renowned city of Samaria, 926



# ANCIENT JERUSALEM



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# MODERN JERUSALEM

Damascus Gate  
DISTINCTION OF EDIFICES. Gate

- Mosks and other Turkish build
- Churches and Cloisters
- Christian Churches
- Synagogues



Eng<sup>d</sup> on Steel by W Williams Phil<sup>a</sup>



B. C., and made it, instead of Tirzah, the capital of the kingdom of Israel.

This city now becomes distinguished in the history of the kings of Israel, and of the prophets Elijah and Elisha, connected with the various famines of the land, the unexpected plenty of Samaria, and the several deliverances of the city from the Syrians.

It continued for two hundred years the seat of idolatry and the subject of prophetic denunciations, until the carrying away of the ten tribes into captivity by Shalmaneser. Five hundred years afterward it was taken by John Hyrcanus, and razed to the ground, according to the words of the prophet (Mic. 1: 5, 6).

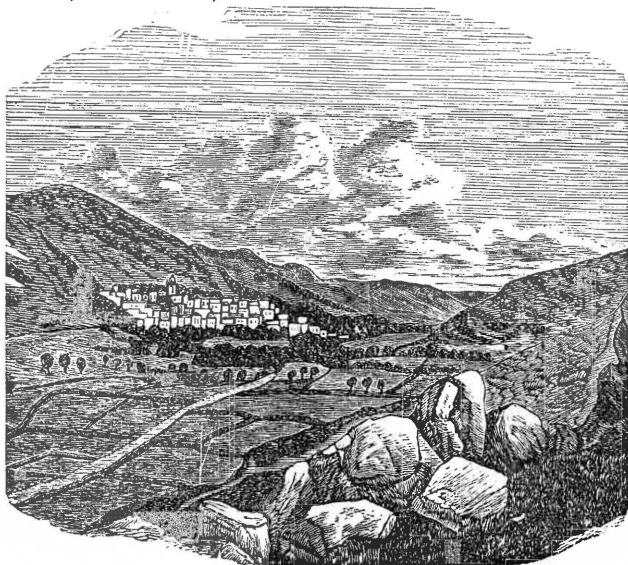
Where then was Samaria? The access to it is through Shechem, along the verdant valley which breaks through the mountains westward, between Ebal and Gerizim. After turning a little to the north-west, this valley, at the distance of three or four miles, spreads out into a broad circular basin, five or six miles in diameter, and bounded on every side by mountains. From the plain of this beautiful amphitheatre of mountains, near the western side, rises a high hill, some four hundred feet, by very steep acclivities, on which stood Samaria, commanding a position of great strength and of surpassing loveliness.

Samaria was taken by the Assyrians B. C. 721, after a siege of three years (2 Kings 17: 5), and the inhabitants carried into captivity. Mr. Layard found a tablet at Nineveh, having on it the Hebrew name of Samaria, the house of Omir; and on the same tablet the name of Hazael, whom Elijah was directed to anoint king of Syria. Such wonderful evidence do these discoveries give of the truth of the Scriptures.

14. SHECHEM, 1. A place (Gen. 33: 18), or SYCHEM (Acts 7: 16), or SYCHAR (John 4: 5), was one of the most ancient cities of Canaan. The change to *Sychar* (a Syriac word signifying drunkenness and falsehood) was made by the Jews to stigmatize the vices of the place, which were drunkenness, lying, and idolatry. Its more modern name is *Neapolis*, and it is at present known as *Nablouse*, or *Naplouse*. It is situated from thirty-five to forty miles northerly from Jerusalem, and was

made the capital of the kingdom of Israel in the reign of Jeroboam.

Shechem is associated with some of the most interesting events of patriarchal times (Gen. 49: 29-32; 1: 13; Josh. 24: 1. 32; Judg. 9: 46-49), and also for one of the most interesting of our Lord's discourses (John 4: 4-42), the result of which was the conversion of several of the Samaritans to the true faith (John 4: 39. 41).



SHECHEM.

Here, one Sanballat built a temple upon Gerizim, which John Hyrcanus, the son of Simon Maccabæus, destroyed; but though the temple has lain in ruins for two thousand years, the Samaritans, like the woman of Samaria, whom Jesus met at the well, still suppose that Gerizim is the place where men ought to worship.

Shechem is situated between Mount Ebal on the north and

Gerizim on the south. The modern town has two long streets running parallel with the valley. Nothing can be finer, travelers assure us, than the view of the city from the heights around it. As it is approached from the hills, it appears luxuriantly embosomed in the most delightful and fragrant bowers, half concealed by rich gardens and by stately trees, collected into groves, all around the bold and beautiful valley in which it stands. It contains six mosques, a church of the Greek Christians, public baths, and a variety of manufactories of soap, clothes, &c. The population is estimated at eight or ten thousand, generally Mohammedans. A dozen or fifteen Jews are found there; fifty to one hundred Greek Christians, and, perhaps forty Samaritans. These last have a synagogue, where they have service every Saturday. They have also a school, where their language is taught. They defend their worship on Gerizim by Deut. 27: 4, where, for the word Ebal, they put Gerizim, alleging that the Jews fraudulently inserted Ebal in their Scriptures, out of contempt and prejudice towards their nation.

The Samaritans, notwithstanding their enmity against the Jews, joined them in their revolt against the Romans, and, in the issue, eleven thousand of them were put to the sword by the Romans on Mount Gerizim, where they had posted themselves, trusting, like the Jews, to the protection of their temple. Under the emperor Justinian, another revolt took place, in the course of which one hundred thousand of them were slain, or sold as slaves, converting their once fertile province into a wilderness. A remnant, however, rallied on Mount Gerizim, and are still found there.

15. SHILOH. — Shiloh lies a little off the road on a knoll rising out of a secluded dell, "on the north side of Beth-el, on the east of the highway that goeth up from Beth-el to Shechem, and on the south of Lebonah" (Judg. 21: 19). Here Joshua set up the tabernacle, made the allotment of Canaan to the tribes, dismissed them with his benediction to their possessions. It became the first great sanctuary; priest's houses sprang up round it till it was called "the temple" (1 Sam. 3: 3). Here Eli lived and died, Samuel ministered before the Lord, and an

annual festival was held in honor of the ark (Judg. 21: 19-24). After the capture of the ark by the Philistines, Shiloh declined, but Abijah prophesied there (1 Kings 14: 1-17). Its destruction was made a warning to Jerusalem (Jer. 7: 12-14; 26: 6).

16. SHUNEM, now called Solam, lies at the western extremity of little Hermon, three miles north of Jezreel. Here dwelt that Shunemite whose son was restored to life by the prophet Elisha. On the northern side of Hermon, opposite Shunem, is Nain, where Jesus raised the widow's son from the dead. Aphek, where the Philistines encamped, just before their victory over Saul, and where Benhadad was conquered by Ahab, must have been in this neighborhood.

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### III. BIBLE MOUNTAINS.

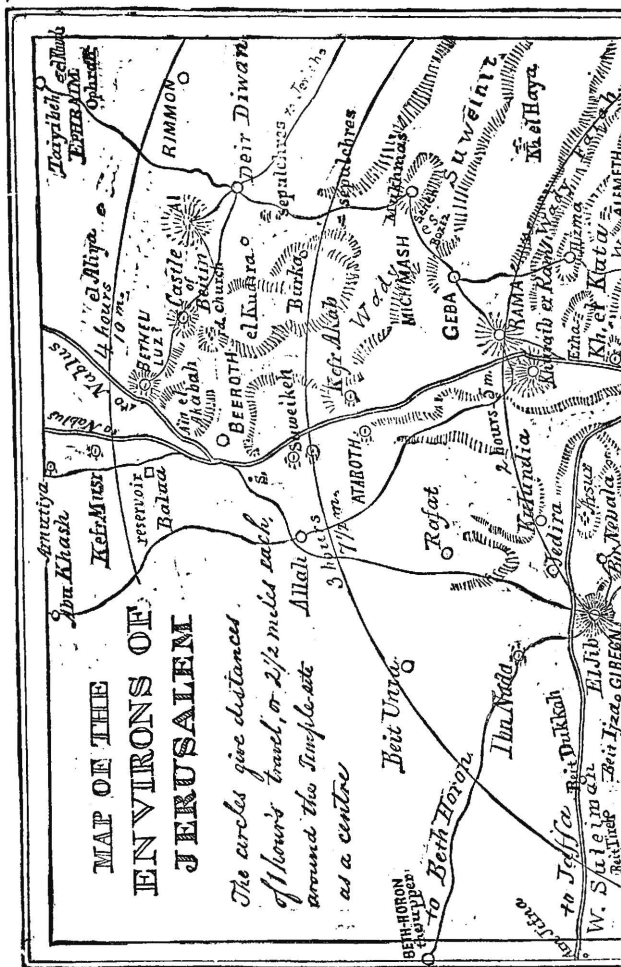
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#### 1. MOUNTAINS OUTSIDE OF CANAAN.

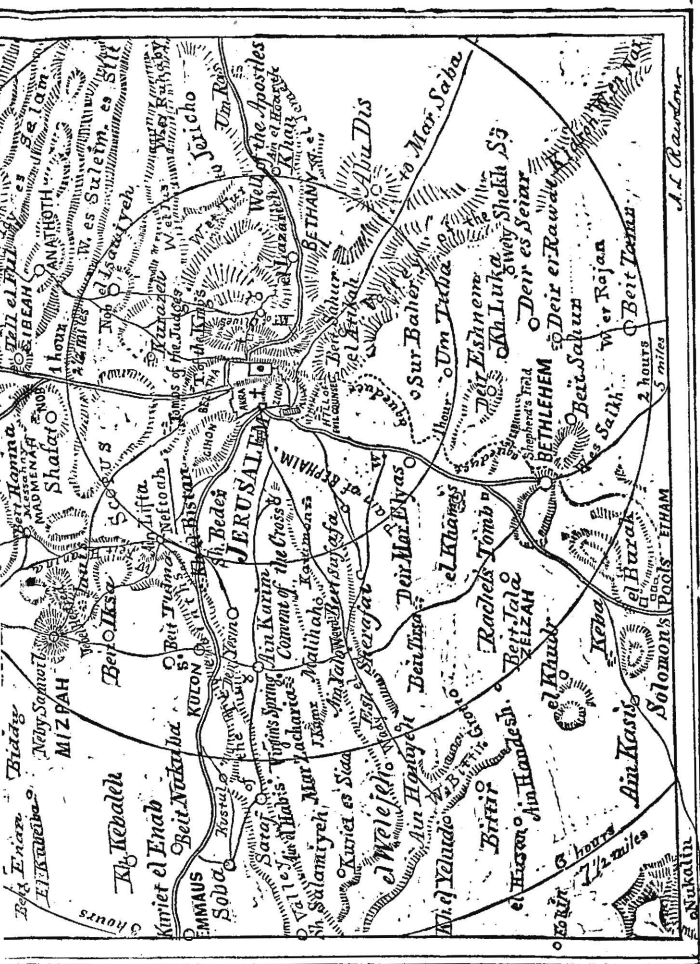
1. ARARAT (Gen. 8: 4).—A district of country lying near the centre of the kingdom of Armenia. It contained several cities, which were the residence of the successive kings and governors of Armenia, and hence the word Ararat is often applied to the whole kingdom. The word translated the land of Armenia (2 Kings 19: 37; Isa. 37: 38), is, in the original, Ararat. In the north-east part of Armenia is a range of mountains, on the summit of which, it is said, the ark rested. It is called *Agri-dah* by the Turks. There are two peaks about seven miles apart, the highest of which is 15,000 feet.

There has been much controversy as to the fact whether the ark rested on this mountain, chiefly in consequence of the phraseology of Gen. 11: 2, which has been supposed to denote that the place where the ark rested was east of the plain of Shinar, whereas the Ararat of Armenia is west of it. But this difficulty is altogether imaginary, for we are not told the direction of the route which Noah and his family took, as if it had been said, they "*journeyed from east to west,*" and came to a plain, &c. The phrase, from the east, signifies in the original,

This map will be found very useful in measuring the distance  $2\frac{1}{2}$  miles from Jerusalem; the second is five miles; the third  $7\frac{1}{2}$  there can be no difficulty in approximating the distance to any place.

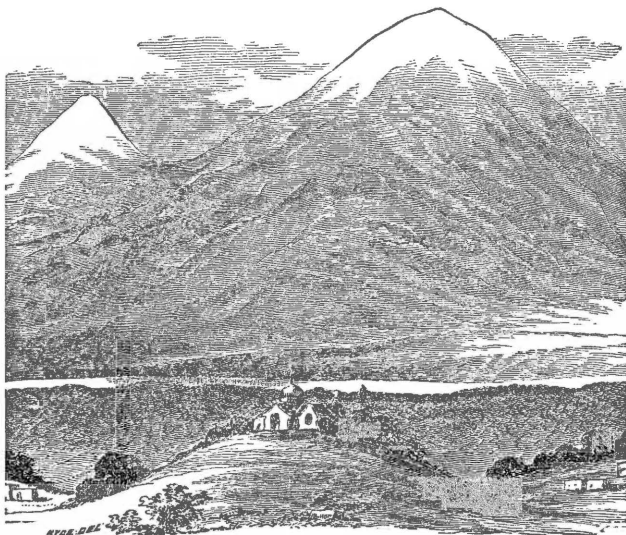


from Jerusalem to any particular point. The radius of the first circle is  
miles, and the fourth is a distance of ten miles. If this is borne in mind,  
place within 10 miles of Jerusalem.





*before*, in respect both to time and place; so that the expression only means that in their first general migration from Ararat, they came to a plain, &c. This view of the case is confirmed by Jewish historians, and the prophet Jeremiah (Jer. 51: 27) speaks of Ararat as one of the countries of the *north*, from which an invading force should come upon Babylon; and this correctly describes the situation of Ararat, in Armenia: it is almost due north of Babylon.



MOUNT ARARAT.

2. HOR.—Aaron died at Mount Hor, the second station south of Kadesh, and the highest peak of Mount Seir along Arabah. The Arabs call it Jebel Neby Hauran, *i. e.* "mountain of the prophet Aaron." God commanded Moses to ascend Mount Hor, with Aaron, and his son Eleazar, and there strip Aaron of his priestly garments and put them upon Eleazar. God informed him also that Aaron should be gathered to his people and die there. The whole congregation mourned for him

thirty days: and to this day, when a Mohammedan caravan comes in sight of the tomb of Aaron, on the summit of Mount Hor, a lamb is sacrificed in memory of the prophet.

3. HOREB (Ex. 3: 1).—To understand the relative situation of the interesting group of mountains, to which both Horeb and Sinai belong, and the scenes which were witnessed upon them, it is necessary to go into some detail, as it respects the face of the country.

The peninsula formed by the two branches, in which the gulf called the Red Sea terminates, constitutes part of a wild and desolate region. It has been called "a sea of desolation." It would seem as if it had once been an ocean of lava, and that, while its waves were literally running mountain-high, it was commanded suddenly to stand still. The whole of this region is composed of bare rocks and craggy precipices, among which narrow defiles and sandy valleys are interspersed. There is little vegetation. Many of the plains are covered with loose flints and pebbles, and others are sandy. The few plants and shrubs that are to be found are such as love a dry sandy soil, or such as contrive to draw nourishment from the fissures of the rocks, or from a thin mixture of clay, which may be found in some parts of the soil. Rain rarely falls in this wilderness, and fountains or springs of water are exceedingly rare; and, when found, the water is generally either brackish or sulphureous, though not unwholesome.

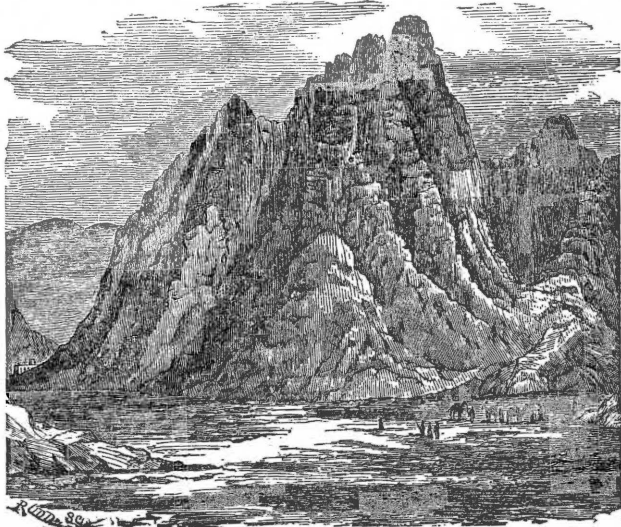
In the central part of this peninsula stands the group of the Sinai mountains, to which great celebrity has been given by its connection with several important circumstances in the migration of the Israelites from Egypt to Canaan. This group is composed almost entirely of granite, and forms a rocky wilderness of an irregular, circular shape, intersected by many narrow valleys, and is from thirty to forty miles in diameter. It contains the highest mountains of the peninsula, whose shaggy and pointed peaks, and steep and shattered sides, render it clearly distinguishable from all the rest of the country in view. It is upon this region of the peninsula that the fertile valleys are found which produce fruit-trees. Water is found in plenty in this district; on which account it is the place of refuge to

all the Bedouins when the low country is parched up. Its advantage in this respect may have operated in the selection of the spot for the encampment of the Israelites, who remained here nearly a year; for there seems little doubt that this upper country or wilderness formed exclusively the desert of Sinai, so often mentioned in the account of their wanderings. It is perhaps impossible to ascertain with distinctness which of the different elevations comprised in this chain forms the *Horeb*, where Moses received the call to his great work, or the *Sinai*, where the tables of the law were committed to his hands. There has been a good deal of discussion on this point, into which we do not feel it necessary to enter, contenting ourselves with an account of the part of the group to which that distinction is restricted by local traditions and religious associations, and to which the descriptions of travellers more particularly refer. The interesting part of the Sinai group consists of two adjoining elevations, or, perhaps we should say, one mountain with two summits, respectively known as Djebel Mousa (mount Moses) and Djebel Katerin, (mount Catherine); the former being, in common opinion, Sinai; and the latter, Horeb. Without attempting to decide the point, we must observe that some authorities incline to reverse this arrangement; considering Djebel Mousa as Horeb, and Djebel Katerin as Sinai; while others question whether either of the two has any just claim to be considered as Sinai or Horeb. A more elevated summit, with five peaks, to the westward, called mount Serbal, seems to have been at some early time considered as the "mount of Moses;" a comprehensive term, implying both Sinai and Horeb.

Between Sinai and Horeb is the valley of El Ledja, which, though narrow and encumbered with blocks of stone rolled down from the mountains, is, upon the whole, very pleasant and agreeable.

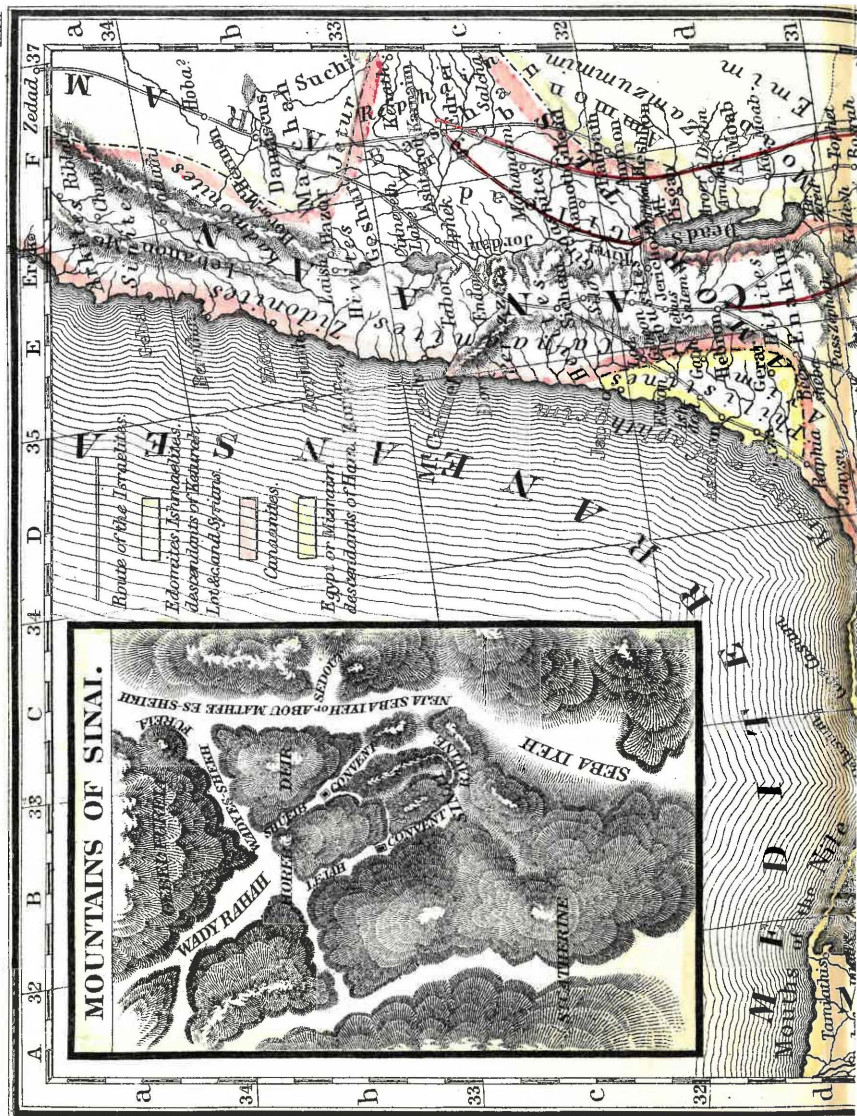
It presents many objects of veneration, particularly the supposed rock which Moses struck for a supply of water. This lies quite insulated by the side of the path, and is about twelve feet in height, of an irregular shape, approaching to a cube. There are some apertures on its surface, through which the

water is said to have burst out; they are for the most part ten or twelve inches long, two or three broad, and not more than from one to two inches deep; but a few may be as deep as four inches. Most of these fissures are evidently the work of art; but three or four of the twenty may be natural; and these probably first drew the attention of the monks to the stone. That it is really the rock of Meribah is sincerely believed by the present monks of Sinai, as well as by the Bedouins who put

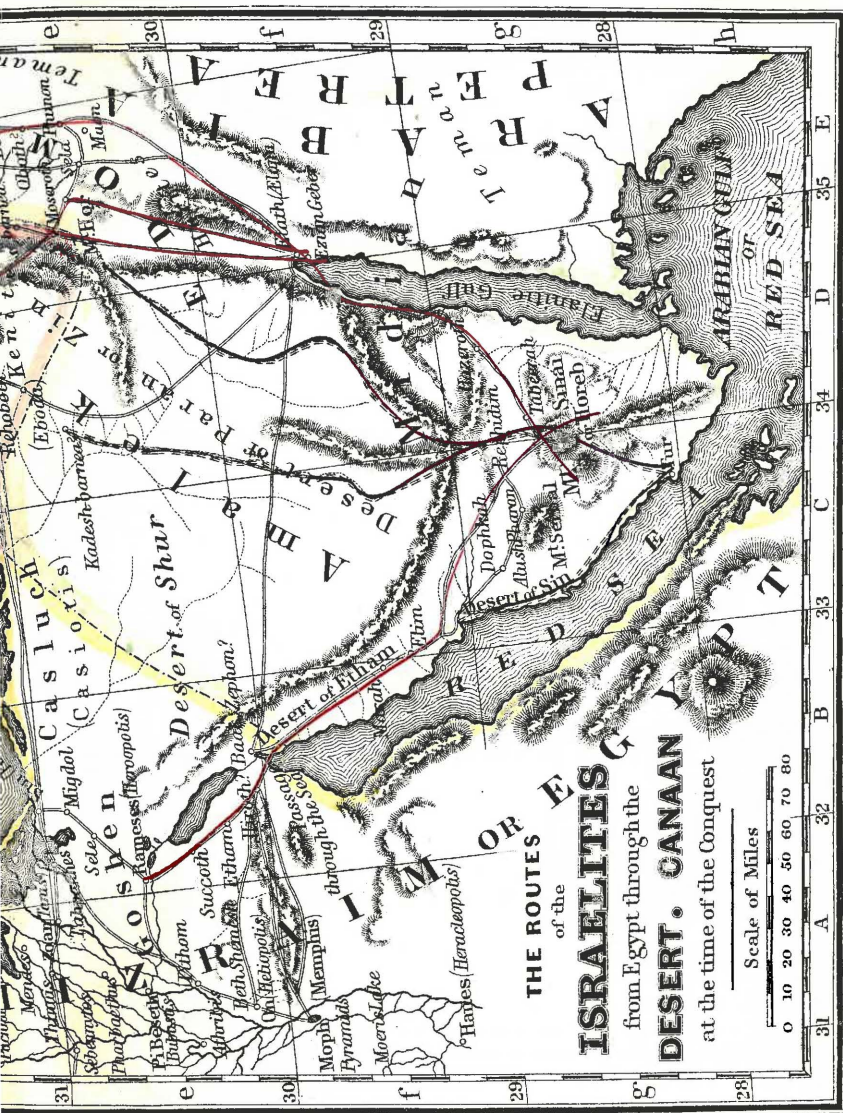


MOUNT SINAI.

grass into the fissures as offerings to the memory of Moses; in the same manner as they place grass upon the tombs of their saints; because grass is to them the most precious gift of nature, and that upon which their existence depends. They also bring hither their female camels, believing that by making the animal crouch down before the rock, while they recite some prayers and renew the grass in the fissures of the stone, their camels will become fertile, and yield their milk in abundance.







That this is not the real rock of Meribah, nor the vale of the "valley of Rephidim" of the Bible, is clear from the fact, that here and elsewhere, in the upper Sinai, perennial springs are so numerous as to supersede all occasion for a miraculous supply of water.

4. NEBO. — 1. (Deut. 32: 49). One of the summits of the mountains of Abarim, the peak of which overlooked the whole length and breadth of the promised land (Deut. 34: 1-4). It was one of the conspicuous mountains in the chain, and Pisgah was one of the highest of the summits of Nebo. The modern mount Dhana is supposed to be a part of Abarim. Ije-abarim, (Num. 21: 11), meaning "heaps of Abarim," is another name for the same chain.

5. LEBANON. — A mountain range in the northern part of Palestine. The name *Lebanon* signifies "white," and was applied either on account of the snow, which, during a greater part of the year, covers its whole summit, or on account of the white color of the limestone cliffs and peaks.

Lebanon is represented in Scripture as lying upon the northern border of the land of Israel (Deut. 1: 7; 11: 24; Josh. 1: 4). Two distinct ranges bear this name. They run in parallel lines from south-west to north-east for about ninety miles, enclosing between them a long fertile valley from five to eight miles wide, anciently called *Cœle-Syria*. The western range is called Lebanon, and the eastern range Anti-lebanon, as by sacred writers, "Lebanon toward the sun-rising" (Josh. 13: 5).

Lebanon commences on the south of the deep ravine of the ancient river Leontes, which drains the valley of Cœle-Syria and falls into the Mediterranean Sea five miles north of Tyre. It runs north-east in a straight line parallel to the coast, to the opening from the Mediterranean into the plain of Emesa, called in Scripture the "Entrance of Hamath" (Num. 34: 8). The ancient river Eleutherus sweeps around its northern end, as the Leontes does around its southern. The average elevation of the range is from 6000 to 8000 feet; but two peaks rise considerably higher. On the summits of both these peaks the snow remains in patches during the whole Summer. The line

of cultivation is at 6000 feet. The cultivation is wonderful, and shows what all Syria might be under a good government. Fig-trees cling to the naked rocks; vines are trained along narrow ledges; long ranges of mulberries, on terraces like steps of stairs, cover the more gentle declivities; and dense groves of olives fill up the bottoms of the glens. Hundreds of villages are seen — here built amid labyrinths of rocks, there clinging swallows' nests to the sides of cliffs; while convents, no less numerous, are perched on every peak.

*Anti-lebanon* lies east of Lebanon, on the opposite side of the Leontes, and runs nearly parallel with it, verging a little more towards the north-east than Lebanon. Its mountains, as far north as Baalbec are covered with woods, and are about half as high as Lebanon. Farther north, they become much lower, and opposite Makmel, the highest peak in the western range, scarcely exceed four thousand feet in height. In the neighborhood of Rabla and Hems, they gradually disappear in the sandy wilderness.

## 2. MOUNTAINS IN CANAAN.

1. CARMEL, Mount. — One of the most remarkable points on the shores of the Mediterranean. It is the highest peak of a range of mountains (of the same name) rising in the plain of Esdraelon, and running five or six miles in a north-west course till it terminates in a promontory on the coast, south of the bay of Acre. It is from fifteen hundred to two thousand feet above the level of the sea (Amos 9: 3). Its shape resembles a flattened cone, and is the finest and most beautiful mountain in Palestine. Its soil was once fertile and highly cultivated (Isa. 33: 9; 35: 2; Jer. 50: 19). Its name signifies a *fruitful field*, or a *country of vineyards and gardens*. Modern travellers tell us that the oaks, wild vines, olive trees, and fragrant flowers still indicate its former productiveness, though it has sufficiently deteriorated to fulfill the prediction of the prophet (Amos 1: 2). The graceful form and verdant beauty of its summit are alluded to (Sol. Song 7: 5). The base of the mountain was washed by "ancient river the river Kishon," (Judg. 5: 21), and the plain of Sharon spread out towards the south. We are told that



while Lebanon raised to heaven a summit of naked and barren rocks, covered the greater part of the year with snow, the top of Carmel, how naked and sterile soever its present appearance, was clothed with perennial verdure; so that the lofty genius of Isaiah, guided by the spirit of inspiration, could not find a more appropriate figure to represent the flourishing state of the Redeemer's kingdom, than "the excellency of Carmel and Sharon." The summit of Carmel is remarkable for its pure and enlivening atmosphere.

This promontory is a place of deep interest in the annals of the Jews (1 Kings 18: 19. 42; 2 Kings 2: 25; 4: 25), and was once the resort of crowds of Christian devotees, and the residence of an order of monks called Carmelites, who had a convent there, which was pillaged and destroyed by the Arabs after the retreat of the French army, in 1799, who used it as an hospital for their sick and wounded during the siege of Acre.

There are many traditions and superstitions which travellers have preserved, about the caves and grottos which abound in this mountain; but they will not be in place here.

2. EBAL, Mount (Deut. 11: 29), and Mount Gerizim, were situated in the tribe of Ephraim. They were but a short distance apart, and in the valley between, was the old city of *Shechem*, now Nablouse. The altitude of these mountains does not exceed seven or eight hundred feet, and they are remarkable for the solemn ratification of God's covenant with the Jews, which took place upon them, and a particular account of which we have in Deut. 27: 12-26; 28: 2-68. A modern traveler speaks of the lofty, craggy, and barren aspect of these two mountains, which seem to face each other with an air of defiance.

According to the injunction of Moses, the Hebrews, after they obtained possession of Canaan, built an altar, and celebrated a feast on mount Ebal (Deut. 27: 4; Josh. 8: 30-35). The Samaritans contended that this should have been done on mount Gerizim, and not on mount Ebal, and they afterwards built a temple on Gerizim, the ruins of which are still visible, and regarded it as the Jews regarded their temple at Jerusalem. The remark of the Samaritan woman at Shechem to our Lord is in allusion to this difference of opinion.

3. GILBOA. These mountains form a range running along the eastern side of the great plain of Esdraelon. They are about twenty-two hundred feet above the level of the sea, and about twelve hundred feet above the plain out of which they rise. There is an event mentioned in Scripture in connection with these mountains, which must always make the sight of them, or the thought of them very interesting to travellers, as they come near to them, or to those who love to read and study about the places mentioned in the Bible.

The name Gilboa means *a bubbling fountain*. At the northern end of this range there is a remarkable fountain, from which it is likely that the mountains take their name. It is indeed a bubbling fountain. It is known as "the fountain of Jezreel." The Arabs call it *Ain Jalud*. It rushes out from the foot of a huge rock, and forms at once quite a large stream of clear sweet water. And it was by the stream of water issuing from this fountain, that the event took place which gives such interest to these mountains of the bubbling fountain.

We read about this event in the seventh chapter of the book of Judges. At that time the Israelites were greatly oppressed by the Midianites. They cried to God to help them, and he raised up a deliverer for them in Gideon. He blew a trumpet and called the people together. An army of thirty thousand men was raised. This was only a handful of people compared to the army of the Midianites. We are told that "they lay in the valley like grasshoppers for multitude; and their camels were without number, like the sand of the sea for multitude." (Judges 7: 12.) But God told Gideon that his army was too large. He was going to give them a victory, but he wanted to do it in such a way that the people would see that it was God who gave it to them, and not their own numbers, or power that gained it. So he told Gideon to tell the people that any of them who felt afraid might go home. He did so, and twenty thousand faint-hearted, cowardly men left the army and went home. Then there were ten thousand men left. God told Gideon that these were still too many, and he took a very singular way of choosing which of them were to go to battle. He told Gideon to lead his men down to the stream that flows

out from the fountain of Jezreel, and then to mark the different ways in which they drank. Nine thousand seven hundred of them kneeled down and drank deliberately, as if they were in no hurry for the fight. But three hundred of them did not kneel down at all. They merely in passing lifted up the water in their hands, as a dog laps it up with his tongue. They seemed so eager for the fight, that they would only just stop to wet their lips. Then God told Gideon to send the nine thousand seven hundred men home, and that He would give him the victory by this little band of three hundred men. This was only a handful of men against a mighty army. But Gideon knew that *God* was on his side, and that numbers made no difference to him.

Then Gideon divided his little army into three companies, so as to attack their enemies, at night, from three different points, at the same time. He gave each man a pitcher and a lamp, and told them when he gave the word, to break the pitchers, and hold up their lamps, and shout, "The sword of the Lord and of Gideon." They did so. And the crash of the breaking pitchers, the glare of the flaming lamps, and the shout of the brave little army coming suddenly upon the Midianites, amidst the stillness and gloom of night, terrified them so that they fled without striking a blow. Gideon's men pursued them, and slew vast numbers of them, and so he gained a great victory with his three hundred men.

4. GILEAD, a place, so called because of the monument which was erected by Laban and Jacob to perpetuate the remembrance of their covenant, was a mountainous region, embracing Trachonitis, east of the Jordan. The term is used rather indefinitely by the sacred writers. The possessions of the tribe of Gad are described as *all the cities of Gilead*, and *half the land of the children of Ammon* (Josh. 13: 25). And the half tribe of Manasseh are said to have received, as part of their inheritance, *all Bashan and half Gilead* (Josh. 13: 30, 31); and in Deut. 3: 12, 13, 16, *half mount Gilead* is said to have been given to Reuben and Gad, and *the rest of Gilead* to Manasseh; while, in verse 15, we are told that *Gilead was given to Machir*.

It would seem that the possessions of Manasseh lay north of the Jabbok, and were divided between his two sons, Jair and Machir; the former taking the land of Argob, and the latter the land of Gilead, or the northern part of it; and that the Reubenites and Gadites took the tract between the Jabbok and the Arnon, including the southern section of Gilead.

The land of Gilead (Deut. 34: 1), as used in this passage, probably denotes the whole country east of the Jordan to Arabia, including the modern Belka.

Mount Gilead, properly speaking, is the ridge or summit which rises six miles south of the Jabbok, and extends five or six miles from east to west. It is now called *Dje-laad*. It was at this point that a part of Gideon's army deserted him (Judg. 7: 3).

There was a tree in Gilead, the gum of which (hence called *the balm of Gilead*) possessed medicinal properties (Jer. 8: 22; 46: 11; 51: 8), and was an important article of commerce (Gen. 37: 25).

Strabo, the prince of ancient geographers, speaks of a field near Jericho, in Palestine, which was full of these balsam trees. The sap is like viscid and tenacious milk, and coagulates rapidly. It was valuable for inflammations; and, in the time of Alexander, was estimated at twice its weight in silver.

5. HERMON. — Mount Hermon forms the northern boundary of Eastern Palestine. The whole region of table-land east of the Jordan leans, as it were, upon this mighty mountain, which is the commencement of the chain of Anti-lebanon, that stretches off toward the north-east for eighty miles. In the Bible, it is often called Lebanon. The Israelites called it Hermon, or frequently Hermonim, because there were many mountains together. The Sidonians called it Sirion, and the Amorites Shenir, *i. e.* "the coat of mail." A range of mountains that runs from it towards the south, which is called Sion in the Bible, now bears the name Jebel-Heish. Hermon is called by the Arabs Jebel-Sheikh, or sometimes, from its snow-capped summit, eth-Thelj. The sources of the river Jordan spring from the western extremity of Hermon, and the Sheriat-el-Mandhur, which in the rainy season is larger than the Jordan

itself, derives much of its waters from the Jebel-Heish, the southern branch of Hermon.

6. MOUNT MORIAH. — This hill was situated north-east of Jerusalem, and was originally separated from Acra by a valley, which, according to Jewish historians, was filled up by the Asmoneans; and thus the two hills became one. In the time of David, Mount Moriah was not included within the limits of the city, but formed a part of the cultivated ground of Araunah the Jebusite, from whom David bought it (2 Sam. 24: 16-25). On this spot Solomon built the temple (2 Chron. 3: 1). It is supposed that this is the Mount Moriah on which Abraham was directed to offer up his son Isaac for a burnt-offering. (See passage first cited.)

This Mount was raised by artificial means to the height of about seven hundred feet. Being at first a rocky precipice, it was enclosed by a square wall, and filled in, until it formed a level area for the temple and its courts. Moriah is now a piece of level ground. It is occupied by an open court fifteen hundred feet long, and one thousand feet wide, surrounded by a wall, and planted with trees. In the centre of this area is a large platform, paved with marble, on which stands the mosque which the caliph Omar erected in the seventh century, and which is considered the second only to the holy house at Mecca in point of sanctity, and the first in size and magnificence. No Christian is allowed to enter this enclosure; though this prohibition has been relaxed in favor of several modern travelers.

7. OLIVES. — The Mount of Olives lies on the east of the city, and rises three hundred feet above Mount Moriah, and one hundred feet above the highest point in the city. It is two miles in length, and stretches from north to south. Its northern peak, to which a lately invented tradition has given the name Galicea, is of about the same height with the middle hill; but the southern summit is not higher than Mount Moriah. It is called the Mount of Offence, because it is supposed to be the place where a temple, dedicated to Chemosh, was built by the wives of Solomon. A church, called the "Church of Ascension," has been erected on the top of the Mount of Olives, but we do not know whether it marks the exact spot

where the Lord ascended into heaven. The evangelist Luke calls the place Bethany, and this name points us, rather, to the eastern declivity of the Mount, about a mile from the church, where there is a village which bears that name. The names Bethphage and Bethany were probably both applied to a village that may have spread over the greater part of the eastern side of the Mount of Olives, and near which is the spot from whence Christ ascended. It may have borne both names, in order to distinguish it from another Bethany, which lay on the Jordan.

8. MOUNT TABOR.—To a traveler coming up from the valley of the Kishon, Tabor presents a conical appearance, but on the side next to Tiberias, it looks more like a square chest. On the north it resembles a bell very much. There is a level plain upon the top of the hill, elliptical in form, and about half a mile in length, and its peculiar formation makes the hill look broad from one point of view, and pointed from another. Remains of old fortifications cover its summit; in the time of Joshua a town stood there, and in the time of Antiochus the Great (218 B. C.) a fortress. It was again fortified by Josephus, twenty years after the transfiguration of Christ. It is, at any rate, improbable that it should have happened in any inhabited spot. Tabor rises to the height of one thousand seven hundred and fifty feet, and overtops all the neighboring hills, though Gilboa seems to be a little higher. The view from its summit is incomparably beautiful. Off to the north, Safed, and the neighboring hills, the highest in Galilee, are visible; and far beyond them we can distinguish the snowy peak of Hermon. Between us and Safed there is a rolling sea of hills, bordering the plain of Zebulon, and reaching down to Nazareth. Below us, the great plain of Jezreel stretches out far to the south and west, and on the east we can trace the whole outline of the Sea of Galilee, though the sea itself lies so low that but little of its surface is visible. The prospect embraces the valley of the Jordan, nearly to the Dead Sea, and beyond it, the high level regions of Golan and Hauran, and farther south, the mountains of the old Bashan and Gilead. The north and east sides of the mountain are covered with

woods of oak and carob trees, that are infested by bears and wild swine.

For mountains of less importance see the following table

REMARKABLE MOUNTAINS AND HILLS MENTIONED IN  
THE BIBLE.

MENTION.	NAME.	COUNTRY.	WHY REMARKABLE.
Gen. 8 : 4. Jer. 51 : 27. 2 Kings 19 : 37. Isa. 37 : 38. Ezek. 27 : 14.	Ararat (= Araratia, or Armenia, or Togarmah).	Armenia (the central province of).	A mountain-district between the Black Sea and the Caspian S. of the Caucasus Mts., the water-shed of the Araxes and of the Tigris and Euphrates—peopled by Togarmah, and famous for its horses. The resting-place of Noah's ark, etc. The refuge of Sennacherib's sons. For its forests of oak, pine and cedar, which supplied timber for the Phœnician ships and the palaces and temple of David and Solomon. It was never conquered by the Hebrews. The land of Hiram (the king and the artist) of Tyre and Sidon. The source of the Abana.
1 Kings 5 : 6. Ps. 29 : 5. Isa. 14 : 8. Ezra 3 : 7. Josh. 13 : 6.	Lebanon or Libanus.	Syria.	
Josh. 13 : 5. Judith 1 : 7.	Lebanon, "towards the sun-rising."	Do.	
Num. 34 : 7, 8.	Mount Hor.	Do.	A northern landmark of the Promised Land (perhaps a summit of Lebanon).
Sol. Song 4 : 8. Deut. 3 : 9. Ps. 29 : 6. Deut. 4 : 48. Judg. 3 : 3. 1 Chr. 5 : 23.	Hermon ; or Sirion (Sidonian), Shenir, also probably Senir (Amorite). Sion = (Gk. for) Zion (Hebrew). Baal-Hermon.	Do. (Palestine).	The great landmark and N. boundary of the Hebrews, being a glistening (Shenir = breastplate) dome of nearly perennial snow. Famous for snow, abundant dews and as the sources of the Jordan and Pharpar. Probably ( <i>Stanley</i> ) the scene of the Transfiguration.
Ezek. 27 : 6. Ezek. 39 : 18. Josh. 13 : 29-31. Luke 3 : 1. Deut. 3 : 13.	Bashan.	Do. Auranitis. Gaulanitis. Trachonitis. Batanæa.	
Gen. 31 : 25, 47-9. Deut. 3 : 12-17.	Gilead (Galead).	Syria (Pe-reea).	A hill country between Bashan and the Arnon, divided by the Jabbok ; famous for its downs, woods and parklike pastures, its balm, etc. The S. section (Sihon's kingdom) was allotted to Gad and Reuben. Scene of Laban's compact with Jacob, Jephthah's and Elijah's home and the refuge of Hebrew exiles, <i>e. g.</i> David (2 Sam. 17 : 22).

MENTION.	NAME.	COUNTRY.	WHY REMARKABLE.
Num. 27: 12. Deut. 32: 49; 34: 1.	Abarim, the Pisgah, or Nebo (= head).	Syria.	The whole upland E. of Jordan = Peræa of the N. T., but especially the E. wall of the Jordan Valley and Dead Sea facing Jericho; of which "the Pisgah" was a ridge from whose peak, dedicated to the god Nebo, Moses took his first and last view of the Land of Promise.
Gen. 14: 6. Deut. 2: 12.	Seir of the Horites, and later Edom.	Arabia Pet- ræa ( <i>i. e.</i> of Petra).	The mountain-district of the Cave-dwellers (Horites or Troglodytes), dispossessed by Esau (Edom), on the E. of the Arabah or "plain."
Num. 20: 22, 23, 28.	Mount Hor.	Do.	The prominent peak of the range of Edom on its E. border, and the second halting-place of the Hebrews on their final journey (round Edom) to Canaan. There Aaron died.
Josh. 11: 17. Josh. 12: 7. Josh. 19: 22.	Halak.	? Syria.	The S. limit of Joshua's conquests.
Judg. 4: 6. Judg. 8: 18, 19.	Tabor.	Syria (Pal- estine), plain of Esdraëlon — <i>i. e.</i> Jez- reel.	A wooded cone, a bound-mark between Issachar and Zebulun, near Nazareth; Barak's head-quarters (against Sisera); here Zebah and Zalmunna murdered Gideon's brethren.
Judg. 7: 1.	Moreh.	Do.	Hence Gideon attacked the Medianites. Distinguished the Oak (A.V. "plain") of Moreh.
1 Sam. 31: 1.	Gilboa.	Do.	Scene of the Hebrews' defeat by the Philistines, of Jonathan's death and Saul's suicide.
Isa. 33: 9. Isa. 35: 2. Mic. 7: 4. Jer. 46: 18. 1 Kings 18: 19. 2 Kings 2: 25, 4: 25.	Carmel "by the sea."	Syria (Pal- estine).	For the "excellency" ( <i>i. e.</i> above the rest of W. Palestine) of its ever-green trees and luxuriant copse-wood; for the reformation begun there by Elijah, and as the residence of Elisha.
1 Kings 16: 24, 32. 1 Kin. 20: 1. 2 Kin. 6: 24. 2 Kings 18: 9, 10.	Samaria, or She- mer.	Syria vale of She- chem.	Site of Omri's capital, Samaria, and of Ahab's great temple to Baal; twice ineffectually besieged by the Syrians, and taken after three years' siege by Shalmaneser.
Deut. 11: 26-30. John 4: 20.	Ebal and Gerizim.	Do, "beside the plain of Moreh" = She- chem. Judg. 4: 7.	A pair of mountain-ranges flanking the valley of Shechem, on which Moses bade Israel "put the curse and blessing" respectively. Gerizim, the later sacred "mountain" of the Samaritans.
Judg. 20: 1. 1 Sam. 10: 17. 1 Kings 15: 22. 1 Sam. 21: 1. 1 Sam. 22: 1. Neh. 11: 32. Isa. 10: 32.	Mizpah, or Mizpeh.	Do., hill- country of Benja- min.	The most commanding mountain near Jerusalem, the central place of assembly of the Hebrews; and later, the N. outpost of the kingdom of Judah.
	Nob.	Do.	Scene of the massacre of the priests by Doeg the Edomite, by Saul's order.



MENTION.	NAME.	COUNTRY.	WHY REMARKABLE.
2 Chron. 3: 1 only.	Moriah.	Do., Jerusalem.	Site of Solomon's temple, but probably <i>not</i> (as tradition says it is) the "one of the mountains" in "the land of Moriah" where Isaac was offered (Gen. 22: 2).
2 Sam. 5: 7-9.	Zion.	Do.	The Acropolis of Jebus, later Jerusalem, taken by Joab and re-fortified by David and called thereafter "the city of David."
Zech. 14: 4. 2 Sa. 15: 30. 1 Kin. 11: 7. Ezek. 11: 23. Mark 13: 3. 2 Kings 23: 13.	Olives or Olivet, or Mount of Corruption.	Do., facing ("before") Jerusalem on E.	The E. ascent from the ravine embraced Jerusalem toward Jericho, by which David fled from Absalom. The site of Solomon's idolatrous temples, and of the triumphal progress, agony and betrayal of Christ.
1 Kin. 11: 7. Ex. 19: 1, 11, etc. Lev. 7: 38. Deut. 33: 2. Judg. 5: 5. Neh. 9: 13. Ps. 68: 8. Gal. 4: 25.	Sinai.	Arabia.	Place of Israel's encampment for ten months of the first year after leaving Egypt, and of the delivery of the Law.
Ex. 3: 1. 1 Kin. 19: 8. Deut. 1: 6. Deut. 4: 15. Deut. 8: 16. Ps. 106: 19. Ex. 34: 4.	Horeb, "the Mount of God."	Do.	Where Moses and Elija, in exile (to save their lives), came into God's immediate presence; Moses hearing out of the burning bush, and Elijah after "the convulsion of nature" his "still small voice."

#### IV. THE WATERS OF THE BIBLE.

##### 1. THE SEAS.

1. ADRIATIC. — A large arm of the Mediterranean Sea, extending in a north-western direction, between the east coast of Italy and the west coast of the opposite continent, being connected with the Ionian Sea by the strait of Otranto. In the north it forms the gulf of Venice, and in the north-west the gulf of Trieste; while on the Italian side it forms the bays of Ravenna and Tremiti. On the other side the coasts of Illyria, Croatia, Dalmatia and Albania are steep, rocky and barren, and begirt with a chain of almost innumerable rocky islands. The extreme saltness of the Adriatic is owing to the comparatively small quantity of fresh water poured into it by rivers. Navi-

gation in the Adriatic is safe and pleasant in Summer, but in Winter the north-west gales are formidable, on account of the rocky and dangerous coasts on the east.

2. *ÆGEAN SEA*. — A part of the Mediterranean, now more usually called the *Archipelago*, or Grecian Archipelago, bounded on the north by Thrace and Macedonia, on the west by Greece, and on the east by Asia Minor. The origin of the name is uncertain. Various derivations are given — one from the town *Ægea*, another from *Ægea*, queen of the Amazons, who perished in this sea, and a third from *Ægeus*, the father of Theseus, who threw himself headlong into it.

This sea abounds with islands which gives it a great beauty and picturesqueness, but renders navigation difficult and dangerous. Many of the islands are of Volcanic formation; while others, as *Paros*, is of pure white marble. The larger islands have some very fertile and well watered valleys and plains. The chief productions are wheat, wine, oil, figs, raisins, honey, wax, cotton and silk.

3. *THE DEAD SEA*. — The Dead Sea is about forty miles long, and from six to eight miles wide. A broad peninsula projects from the eastern shore on the south, and contracts the breadth of the sea to within two miles. South of this, the water is very shallow, so that in midsummer, when, in consequence of evaporation, the body of the lake falls from twelve to fifteen feet, this end is left a marsh.

The shores of this mysterious and gloomy lake are formed on the east by perpendicular cliffs, rising into ragged splintered points, forming an irregular breastwork, sometimes receding a little from the water's edge, and then again jutting out into the sea; and varying in height from 1600 to 2800 feet. The western shore presents much the same stern and forbidding aspect, but preserves a general outline some 400 feet lower.

Embedded deep in this awful chasm, under a burning sun reflected from beetling heights on either side, this sea becomes a vast caldron, from which the evaporation is so great in Summer as to render the water intensely saline. There is also an infusion of other ingredients, which renders the water bitter and nauseous to the taste. No living thing inhabits these

waters, and never, but in three instances, are they known to have been navigated by man.

No deadly miasma, however, arises from it, as was once supposed. The water is of a dull green color, highly transparent, and so dense that one floats easily on its surface without effort, as if reclining on a couch.

We cannot forbear subjoining the lively account which Mr. Stephens gives of his experience on this point:

"From my own experience, I can almost corroborate the most extravagant accounts of the ancients. I know, in reference to my own specific gravity, that in the Atlantic or Mediterranean I cannot float without some little movement of the hands; and even then my body is almost totally submerged; but here, when I threw myself upon my back, my body was half out of water. It was an exertion even for my lank Arabs to keep themselves under.

"When I struck out in swimming, it was exceedingly awkward; for my legs were constantly rising to the surface, and even above the water. I could have lain there and read with perfect ease. In fact, I could have slept, and it would have been a much easier bed than the bushes at Jericho.

"The worst of my bath was, after it was over, my skin was covered with a thick, glutinous substance, which it required another ablution to get rid of; and after I had wiped myself dry, my body burned and smarted as if I had been turned round before a roasting fire. My face and ears were incrustated with salt; my hairs stood out, 'each particular hair on end;' and my eyes were irritated and inflamed, so that I felt the effects of it for several days. In spite of all this, however, revived and refreshed by my bath, I mounted my horse a new man."

Modern science has solved all the mystery about this water. It has been satisfactorily analyzed, and its specific gravity ascertained to be 1.211, a degree of density unknown in any other, the specific gravity of fresh water being 1.000; and it has been found to hold in solution the following proportions of salts to one hundred grains of water:

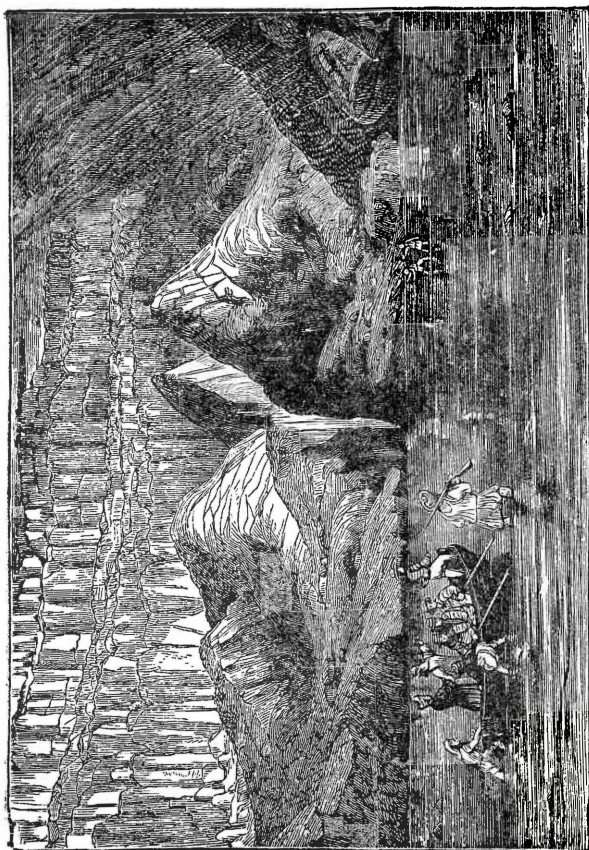
Chloride of Potassium.....	1.0087	Sulphate of Lime.....	0.0901
“ “ Sodium.....	7.5837	Carbonate of Lime.....	0.0042
“ “ Calcium.....	2.8788	Silicic Acid (clay) .....	0.0113
“ “ Magnesium.....	10.1636	Nitrog. Organic Matter.....	0.0052
Bromide of Magnesium.....	0.5341	Hydrat. Sesquiox. of Iron.....	0.0087
Solid Parts in 100.....			22.3086.

The Talmud remarks, perhaps correctly, that no person was ever drowned in the Dead Sea, such being the buoyancy of its waters that one cannot sink. Josephus states that Vespasian had men thrown into it with their hands tied to their backs, and that none of them was drowned.

The phosphorescence of the water is worthy of note. "The surface of the sea was one wide sheet of phosphorescent foam, and the waves, as they broke upon the shore, threw a sepulchral light upon the dead bushes and scattered fragments of rock." The phosphorescence of the sea is generally ascribed to the presence of animalcula; but Lieut. Lynch informs us that these waters "have been subjected to a powerful microscope, and no animalcula nor vestige of animal matter could be detected."

Ten miles from the southern extremity, a bold, broad promontory, from forty to sixty feet high, juts from the eastern shore to within two miles of the western cliffs which overhang the sea. This promontory sends to the north a cape near five miles long and two wide, which encloses a bay on the east of the same length and inconsiderable width. The shores of the peninsula present a perpendicular fall, extending all around it, having the coarse and chalky appearance of burnt stone, with a broad margin at its foot incrustated with salt and bitumen. The summit of the peninsula is irregular and rugged, in some places showing the tent-shaped formation, in others a series of disjointed crags. Lieut. Lynch found myriads of dead locusts strewn upon the beach near the margin of the sea.

"There were a few bushes, their stems partly buried in the water, and their leafless branches incrustated with salt, which sparkle as trees do at home when the sun shines on them after a heavy sleet. Such an image, presented to the mind while the frame was weltering with the heat, was indeed like 'holding a fire in the hand and thinking of the frosty Caucasus.' Near the immediate base of the cliffs was a line of driftwood de-



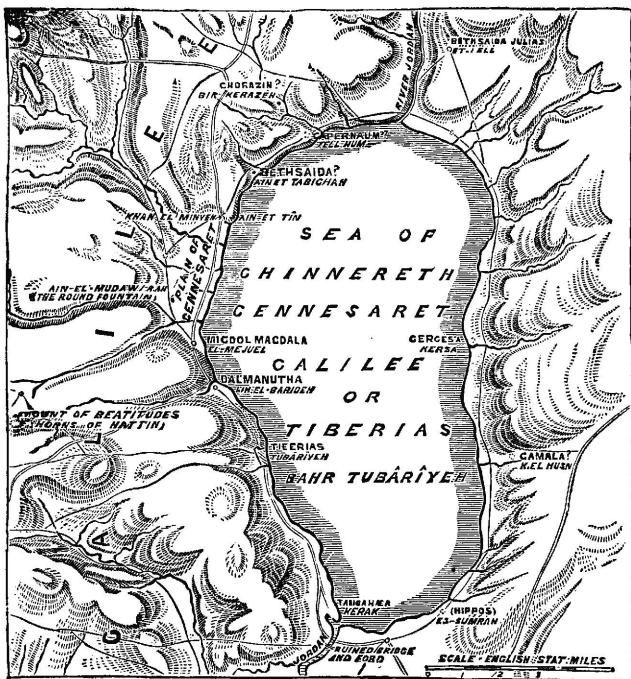
THE DEAD SEA.

posited by the sea at its full. Save the standing and prostrate dead trees, there was not a vestige of vegetation. The mind cannot conceive a more dreary scene, or an atmosphere more stifling and oppressive. The reverberation of heat and light from the chalk-like hills and the salt beach was almost insupportable."

On the neck of this peninsula, Lieut. Lynch discovered traces of ancient and rude substructions, with fragments of pottery already described, which indicate, as he and Dr. Robinson suppose, the site of Zoar, but which De Sauley regards as the remains of Zeboim.

This plain doubtless once overspread all the space between the cape and promontory. The bed of all this southern portion of the sea is now a submerged plain, covered with shoal water, averaging only thirteen feet in depth. North of the cape the bed of the sea breaks almost perpendicularly down to the depth of 1300 feet. Through this northern section of the bed of the sea runs a ravine from north to south, corresponding to the bed of the Jordan.

The Dead Sea is sunk to the extraordinary depth of 1337 feet below the level of the Mediterranean; and, as recently ascertained, the same distance below that of the Red Sea. The survey of Lieut. Lynch establishes the fact that some miles above the Dead Sea the great valley of the Ghor sinks by a sudden "break down in the head of the Jordan." Dr. Robinson has fully established the fact of a similar "break down" in the water-courses south of the Dead Sea at the pass of Akrabim. From these indications there can be scarce a doubt that this whole section of the Ghor has sunk from some extraordinary convulsion of nature subsequent to that which rent the earth and formed the vast crevasse of the Akabah, the Arabah, and the Ghor, already described. May not then the northern section of the Dead Sea have been previous to this convulsion an expansion of the Jordan similar to the Sea of Tiberias? Or rather do not the "two submerged plains" which form the bed of this sea indicate *two successive convulsions*, which have given this sea those extraordinary features, the last of which resulted in the overthrow of the devoted cities of Sodom and Gomorrah?



#### 4. GENNESARET, THE SEA OF GALILEE OR TIBERIAS.

About ten miles below its outlet from Huleh, the Jordan expands into a lake much larger than Huleh, the Lake of Gennesaret, the Sea of Tiberias, or of Galilee. According to the estimate of Dr. Robinson, this sea is ten or twelve miles in length, and half that distance in width.

The Sea of Tiberias lies deeply embosomed in the mountains which on the east break boldly down to its waters. On the west the mountains near the centre recede and enclose the small, fertile, and charming plain of Magdala; and, on the north-west, recede by a more gentle acclivity. The waters lie six hundred feet below the level of the Mediterranean. The

shores of this lovely lake were the favorite resort of our Saviour, and the native place of several of his disciples. Wherever you tread along its shores it is "holy haunted ground," often trodden by the footsteps of the Son of Man, and drenched with his tears—the scene of a thousand hallowed associations connected with the mighty works that have been wrought there. Chorazin, Bethsaida, Capernaum, Tiberias! what a charm have these sacred names to every Christian heart, especially when blended with all that nature has added in the picturesque loveliness of her charming scenery. The waters of the lake are clear and sweet; and, as in the time of our Saviour, abound with excellent fish. The few soundings that have been made indicate an average depth of 120 or 126 feet. Lieut. Lynch found but a single boat upon the lake, which he purchased; nor is it known that its waters are now cut by a single keel, or ruffled by a solitary oar, or that they are ever darkened by a single sail.

5. BLACK SEA.—This sea is also called *Euxine Sea*. It is an inland sea lying between Europe and Asia, extending from lat.  $40^{\circ} 45'$  to  $46^{\circ} 45'$  north, and from long.  $27^{\circ} 30'$  to  $41^{\circ} 50'$  east. In shape it bears a resemblance to the human foot. Its greatest length, from east to west, is about 700 miles, and its greatest breadth, near the west end, about 380 miles. Area, 172,000 square miles. It drains nearly one fourth of the surface of Europe, and about 100,000 square miles of Asia.

6. CASPIAN SEA.—This is a great inland salt lake, the largest in the world, on the boundary between Europe and Asia, extending from lat.  $36^{\circ} 40'$  to  $47^{\circ} 20'$  north, and long.  $46^{\circ} 50'$  to  $55^{\circ} 10'$  east. Its length from north to south is about 700 miles, and its average breadth is about 200 miles. Its total area is 180,000 square miles. Its depth near the southern end is 600 feet, and in some places, near the center, it attains a depth of nearly 3000 feet; but near the coast it is very shallow, seldom reaching a depth of more than 3 feet at 100 yards from the shore, and in many places a depth of 12 feet is not reached within several miles of the beach.

The Caspian Sea was known to the Romans. According to Strabo, it derived its name from the Caspii, a tribe inhabiting



its western shore. The name Caspian was afterward limited to the western portion of the lake—the eastern being designated the Hyrcanian Sea.

7. PERSIAN GULF. — This is an arm of the Indian Ocean, extending between Arabia and Persia to the extent of 650 miles, in a general north-westerly direction. Its breadth varies from 55 miles at the mouth to 250 miles, and the area is estimated at 117,300 square miles, from which about 1,930 square miles must be subtracted for the islands, which are scattered over the western half, or lie close in shore along the eastern side. The chief of these islands are Ormuz, at the mouth; Kishm, 810 square miles in extent; and the Bahrein islands, chief of which is Sawak.

Oriental geographers give to this gulf the name of the "Green Sea," from a remarkable strip of water, of a green color, which lies along the Arabian coast. It is strange that from the time of Nearchus, the Admiral of Alexander the Great, who was the first to make the Persian gulf known to Europeans, the Persians have never ruled supreme over its surface.

8. THE RED SEA. — The Red Sea was called originally the sea of Edom, which the Romans translated by "*mare rubrum*," (Red Sea), or "*Erythra*," for Edom means "Red." It is the gulf which presses in from the Indian ocean, between Asia and Africa, and at its northern extremity divides into two arms, one of which (the western) is but a few miles distant from the Mediterranean Sea.

This long narrow gulf is hemmed in by high rocky shores, and its numerous rocks and coral reefs render its navigation dangerous. Its shores gradually contract, and at its southern extremity approach within a few miles of each other and from the straits called "the Door of Danger" (*Bab-el-Mandeb*). From hence it takes an eastern direction and is called the gulf of Aden, until it terminates in the sea of Arabia. Its length is about eight hundred miles, and its breadth fifty or sixty.

9. MEDITERRANEAN SEA. — So named from its being almost entirely enclosed by the continents of Europe, Asia, and Africa; one of the greatest inland seas in the world, extends to about 1,000,000 square miles. Its length, from east to west, is

about 2,320 miles, its greatest breadth about 1080, but it is divided into two great basins by the approach of the European and African coasts in its middle. It is connected with the Atlantic Ocean by the straits of Gibraltar, through which a strong current continually flows into the Mediterranean. Another strong current also flows into it from the Black Sea, which receives large supplies of fresh water, whereas the great rivers, which fall into the Mediterranean are comparatively few; the principal being the Ebro, the Rhone, and the Po, from Europe, and the Nile from Africa.

The depth of the Mediterranean Sea is generally greatest in its western basin. In many places it is 3000 feet deep. Near Nice it is 4,200 feet deep at a distance of only a few yards from the shore. In many places it is 5,000 feet deep and more. The depth in the straits of Gibraltar is 5,500 feet. It is highly probable that the coasts of Europe and Africa were once united here, and have been separated by some great convulsion; it is also supposed that land once stretched from Sicily to Cape Bon in Africa, where now a ridge exists along which there is for the most part a depth of scarcely 200 feet, and in some places not more than forty feet, whilst on each side, at a short distance, the depth is more than 6000 feet.

## II. RIVERS AND BROOKS.

1. JORDAN. — This is sometimes simply called "The Rivers" (Gen. 31: 21), it was the eastern boundary of Judea. The name is a compound of *Jor* and *Dan*, meaning the "River of Dan." It is formed by three small brooks which run along the base of Mount Hermon. The northernmost, which is the largest of the three, rises near Hasbeiya; it is not mentioned in the Bible. The source of the second is a short distance south-west of that of the first, and it runs through a beautiful broad valley, called by the Arabs the Merj Ayun, or "Meadow of the fountains," and in the Bible, Ijon, or "fountains." The second is the beautiful brook of Paneas which commences at the foot of the southern declivity of Hermon. These three streams unite in the sea of Merom, *i. e.* "the upper sea," which lies in a deep basin, and is surrounded by high, steep

mountains. There is also a fourth brook, which unites with the Paneas or Banias, which the inhabitants of this region regard as the main source of the Jordan. It rises near the site of the ancient Dan or Laish. Some travellers have supposed the true source of the river to be the Phiala lake, which lies at the foot of the western declivity of Jebel Heish (a range of hills running south from Hermon), and as there is no visible outlet to this lake, they imagine that a subterranean connection exists between it and the fountain of Banias. After running about twelve miles from lake Merom, the Jordan passes through the midst of the sea of Tiberias, in a current by itself, and thence onward to the Dead Sea, into which it empties. It probably continued its course to the Red Sea, through the valleys of mount Seir, until it was checked by the convulsions attending the overthrow of Sodom and Gomorrah, and the filling up of the valley with sand. The whole course of the river is computed at two hundred miles, but in a direct line does not exceed ninety-two miles. The ordinary breadth of the Jordan, opposite Jericho, and near where the Israelites are supposed to have crossed, is said by travellers to be sixty feet, about six or seven feet deep, and with a current so strong as to be resisted with great difficulty. It has, however, two banks on each side. The first, or inner one, is that of the river in its natural state and the second, or outer one, about the eighth of a mile distant, is its bank when it overflows. This overflowing is occasioned by the melting of the snow on Lebanon and Hermon, in March and April, which was the time of the Jewish harvest (Josh. 3 : 15; 1 Chron. 12 : 15). It was at this season when the Jordan was at its height, that the passage of the Israelites took place; and hence the miracle, on that occasion, was the more stupendous. At the point of their passage, the pilgrims now collect for the purpose of bathing. The annual procession for this purpose takes place soon after Easter. Multitudes of pilgrims, under the protection of the governor of Jerusalem and his guards, visit this spot, plunge into the stream, and, taking a bottle of water with them, return to Jerusalem. For this privilege, each pilgrim pays a tax to the Turkish government. Where the Jordan leaves the sea of

Tiberias (near the ruins of Tarichea), it is one hundred and twenty feet across, but fordable by horses; and its course for several miles is through a deep, rich valley, shaded with thick groves, which, from its beauty and fertility, is called *the pride of Jordan* (Zech. 11: 3). The Jordan is said to be the only river of Judea that continues to flow the year round. The space between the natural bank and freshet mark is marshy, and abounds with tall grass, reeds, willows, and shrubs, affording hiding places for wild beasts; when they were driven by the rising of the waters (called *the swelling of Jordan*, Jer. 49: 19; 50: 44), to seek food for their famishing bodies. Hence the allusion of Jeremiah, above cited. There were several fording places in the river; one of which (*the fords of Jordan*) was seized by Ehud to intercept the Moabites (Judg. 3: 28).

The valley of the Jordan is from four to six miles wide, and the average breadth of the current, as given by different travelers, varies from sixty to one hundred feet. It is, however, very rapid, and rolls a vast body of water into the Dead Sea.

The waters of the Jordan are turbid, but when drawn off become clear and bright, pleasant to the taste, and remarkable for the length of time during which they will retain their freshness.

2. EUPHRATES AND TIGRIS. — The Euphrates is formed by two streams, the Kara-su and the Murad-su, and runs first toward the south-west, as though it would enter into the Mediterranean Sea, but when it reaches the mountains which border Asia Minor (Amana), about one hundred miles from the mouth of the Asi, it takes a southern course and bursts through Mount Taurus. From this place it follows the declivity of the land in a south-eastern direction towards the Persian gulf, which it reaches after a far-



JORDAN VALLEY.

ther course of eight hundred miles. The sources of the Tigris are surrounded by the upper part of the Euphrates, and in one place are not more than fifteen hundred yards distant from the Murad. Both streams flow down through wildly beautiful and very dangerous ravines, and form a great number of waterfalls and rapids. In the plains of Assyria and Mesopotamia their course is more regular, and the Euphrates becomes a broad, majestic stream. The Tigris, on the other hand, merits its name even here, which was given to it by the Greeks, on account of its rapid, headlong course. In the Bible, it is called Hiddekel, and its Arabic name Dijlet (which also refers to its rapid course), is merely an abbreviation of the Hebrew title. After reaching Mosul, it runs down nearly parallel with the Euphrates, forming the eastern boundary of Mesopotamia, and finally empties into the Persian gulf. Its breadth near Mosul is only three hundred feet. It then receives some considerable streams from the Assyrian and Median mountains, and near Bagdad becomes six hundred feet wide. The Euphrates is generally much wider than the Tigris, though it does not contain a greater volume of water. It, however, never exceeds seven hundred feet in breadth. Near Accad and Calneh, the two rivers approach each other, and then again separate so as to surround the beautiful plain of Babylon, where they were connected in ancient times by numerous canals. The Euphrates is often called in the Bible, "the great river," and frequently "the river."

3. JABBOK, *i. e.* "the boisterous," is now called the Zurka. One of its main branches comes down from Gerasa, and another, which never fails, rises near Rabbath-Ammon. This foaming stream runs through the middle of Gilead, in a deep ravine, which looks as if it had been formed by some mighty convulsion of nature. The cleft in the rocks is not more than fifty fathoms wide, though it is 500 feet deep, and the traveler hardly ever suspects its existence until he stands upon its brink.

4. THE NILE. — (See EGYPT.) This wonderful river is composed of the *Blue* and the *White Nile* uniting at Khartoom. The White Nile rises in the south-west, in the great lake Nyanza; it has a length of thirty-five degrees in a direct line—

about 2,400 miles. The Blue Nile has its source in the district of Geesh, at an elevation of 6,000 feet above the sea. About 150 miles below Khartoom the Nile receives from the right the *Black River* — so named because of its dark color, caused by the black earth; from this to the Mediterranean Sea, 1,500 miles, it does not receive a single tributary. It is the largest river in the world, being over 4,000 miles. It passes through Nubia five cataracts, the noise of which is heard nine miles distant. About ninety miles from the sea it divides into three channels, called *Canabic*, *Sehennytic*, and *Pelusaic* branches, which enclose the most fertile region in the world, called the "Delta," because of its resemblance to the fourth letter of the Greek alphabet.

*The annual rise* of the Nile is due to the periodical rains in the tropical regions of Abyssinia, from which it flows. It commences to rise in latter part of June, and continues until the middle of September. About the middle of October it begins to fall and by the end of November the fields are dry. As the waters fall the seed is sown on the muddy and slimy fields, which need neither plow nor harrow.

In ancient times many canals were dug for the purposes of irrigations, and so perfect was the system that the waters of the Nile were distributed through Egypt to such an extent, that not more than one-tenth of it ever reached the sea.

5. **ABANA AND PHARPAR.** — The rivers of Damascus, Abana and Pharpar, as in the days of Naaman the Syrian leper, are still celebrated as being the life and the pride of the city. The Abana springs from two principal sources in Anti-Lebanon, a few miles north-west of the city, and rushes down, three thousand feet, to the plains below. Here it is conducted, by canals and aqueducts innumerable, to every part of the city and its suburbs, with their orchards and gardens, diffusing everywhere its refreshing waters and verdure, fragrance, and beauty of perpetual spring. It is finally absorbed in the marshy lakes some miles east of the city. The lower fountain, at Fijeh, rushes out from the base of a towering spur of Anti-Lebanon, a vast, impetuous, roaring torrent; the higher, springs from a beautiful little lake farther on, among the mountains at the south-west angle of the plain of Zabadany. A recent traveller describes

this peaceful lake as slumbering in the bosom of the mountain, where its crystal waters are covered with waterfowl, and its banks lined with droves of mountain goats.

The Pharpar rises high on the eastern slope of Mount Hermon, and, like the Abana, sweeps across the rich but almost deserted plain, at the distance of about nine miles south of Damascus, and loses itself in a lake on the border of the great desert. One of its sources is a singular syphon fountain, which at certain seasons of the year sends out a large volume of water of a blood-red color, together with quantites of fish. A canal from the Pharpar waters a section of the plain within three miles of Damascus.

6. KISHON. — (Judg. 4 : 7. 13.) An ancient river (Judg. 5 : 21), rising at the foot of mount Tabor, and winding southerly of that mountain, through the plain of Jezreel, about thirty miles, to Ptolemais, where it falls into the Mediterranean. It is called *the waters of Megiddo* (Judg. 5 : 19), because Megiddo was built upon its margin. It is famous for the battle between Barak and Sisera, and for the destruction of Baal's prophets (1 Kings 18 : 40). It is called *the river before Jokneam* (Josh. 19 : 11), and formed the boundary between Zebulon and Issachar.

7. ORONTES, flowing north from Mount Libanus through Antioch to the Mediterranean, 149 miles in length.

8. LEONTES, rising near Baalbek, flows south down the valley of Lebanon to the Mediterranean, fifty-five miles in length.

For other WATERS see the following complete list of Waters mentioned in the Scriptures.

### RIVERS, LAKES, ETC., OF SCRIPTURES.

R., *River* ; L., *Lake* ; B., *Brook* ; S., *Sea* ; W., *Waters*.

NAME.	COUNTRY.	EVENTS CON'CTED WITH EACH.
Aban, R..... (2 Kings v. 12.)	Damascus, <i>Syria</i> .....	Commended by Naaman. It is a main branch of the Barada, which issues from the rocks of Anti-Libanus, and is absorbed in the plain of Damascus, which it renders remarkably luxuriant.
Arnon, R..... (Num. xxi. 13-15.)	E. of Jordan, <i>Gilead</i> ..	Boundary of Moab and Amorites; scene of a slaughter by Israel in their passage through the wilderness.

NAME.	COUNTRY.	EVENTS CON'CTED WITH EACH.
Chebar, R..... (Ezek. i. 1, 3.)	Chaldæa.....	Scene of Ezekiel's visions.
Cherith, B..... (1 Kin. xvii. 5.)	Plains of Jericho.....	Elijah fed by ravens.
Egypt, River of..... (Gen. xv. 18.)	.....	W. boundary of Promised Land.
Egypt, Stream of..... (Is. xxvii. 12.)	.....	.....
Euphrates, R..... (Gen. ii. 14.)	Mesopotamia.....	The river on which Babylon was built; called "the Flood" (Josh. xxiv. 2). E. boundary of Promised Land.
CHINNERETH, or.....	Jordan valley.....	Its name varied at different times, being generally taken from some important city on its shore (these names are chronologically arranged). It was the scene of most of our Lord's ministerial life in Galilee; and especially of the two miraculous draughts of fish, one at the beginning, the other at the close of His ministry.
CHINNEROTH, L. (Num. xxxiv. 11; Jos. xi. 2.)	It was partly in the tribe of Zebulun, partly in Naphtali, the promontory of Aram- eh, the N. extremity of the plain of Gennes- aret, being the bound- ary of those tribes (Josh. xix. 13, 35).	.....
Galilee, S. (Matt. xv. 29.)	.....	.....
Gennesaret, L. (Luke v. 1.)	.....	.....
Tiberias, S. (John vi. 1.)	.....	.....
Gihon, R..... (Gen. ii. 13.)	Eden.....	One boundary of Paradise.
Habor, R..... (2 Kings xvii. 6; 1 Chron. v. 26.)	Chaldæa.....	Captivity of Reuben, Gad, Manasseh, and central tribes of Israel.
Hiddekel, R..... (Gen. ii. 14.)	Eden.....	One boundary of Paradise.
Jabbok, R..... (Gen. xxii. 22.)	Gilead.....	Boundary between Ammon and Moab; scene of Jacob's wrestling in prayer.
Jordan, R..... (2 Kings v. 10.)	E. boundary of Pales- tine.	River of baptisms, or begin- ning of new life.
Kanah, R..... (Josh. xvi. 8.)	Palestine.....	Border of inheritance of Eph- raim and Manasseh.
Kedron, R..... (John xviii. 1.)	Judæa.....	Scene of Adonijah's rebellion. Crossed by Christ and apostles on the night of betrayal.
Kishon, R..... (Judg. iv. 7; v. 21.)	Palestine.....	Scene of slaughter of prophets of Baal, and defeat of Sisera.
Merom, W..... (Gen. xiv. 3.)	Asher. Canaan, S. of the Jor- dan Valley.	.....
SALT SEA..... <i>Sea of the Plain.</i> (Deut. iv. 49.)	.....	Variously called; site of So- dom, Gomorrah, &c., and of bat- tle of five kings against four.
<i>East Sea.</i> (Joel. ii. 20.)	.....	.....
<i>The Sea.</i> (Ezek. xlvii. 8.)	.....	.....
GREAT SEA..... (Eze. xlvii. 15, 19, 20.)	Europe.....	.....
Pharpar, R..... (2 Kings v. 12.)	Damascus, Syria.....	Tributary of Barada; praised by Naaman.
Pison, R..... (Gen. ii. 11.)	Eden.....	A boundary of Paradise.
Zared, B..... (Num. xxi. 12.)	.....	Boundary between Edom and Moab.



THE FOLLOWING IS A LIST OF TOWNS, COUNTRIES, RIVERS, ETC., OF  
LESS IMPORTANCE, ALPHABETICALLY ARRANGED  
FOR REFERENCE.

- Anem, a Levitical city belonging to the tribe of Issachar,—  
the same as En-Gannim.
- Aner, a Levitical city in Manasseh.
- Aphék, 1) A strong place east of Galilee; 2) Near Mt. Gil-  
boa; 3) Over against Eben-ezer.
- Arab, a place in the mountains of Judah.
- Arabah, 1) The plain of Jordan; 2) Equal to Beth-Arabah,  
in Benjamin.
- Argob, a region in Bashan.
- Arnon, country and brook in Moab.
- Aœr, 1) a town in Judah; 2) a town in Gad; 3) a town on  
the Arnon.
- Asher, a city in Manasseh.
- Ashtaroth, Levitical city in Manasseh.
- Asnah, name of two cities in Judah.
- Asuja, pool near Jerusalem.
- Azal, in or near Jerusalem.
- Baalah, 1) city in Judah; 2) mountain in Judah.
- Baalath, city in Dan.
- Bahurim, a place in Benjamin.
- Bared, in the desert of Shur.
- Bazrah, the same as Bozrah, in Moab.
- Beer-Sheba, the most southern town of Simeon.
- Berothai, city in Syria.
- Berytus, the modern Beirut.
- Beth-Ezel, a town in Judah.
- Beth-Horon 1) (Upper), Levitical city in Ephraim.  
2) (Lower), city in Ephraim.
- Beth-Jeshimoth, in Reuben.
- Beth-Shemesh, 1) Levitical city in Judah; 2) in Issachar;  
3) in Naphtali; 4) Heliapolis in Egypt.
- Bus, in Arabia.

Byblus, on the coast of Phœnicia.  
Capercotia, town in Samaria.  
Caria, province in Asia Minor.  
Carion, in Northern Syria.  
Carmel, city in Judah.  
Carnus, on the coast of Syria.  
Casium, cape east of the Nile.  
Cerasus, on the coast of the Black Sea.  
Chun, a Phœnician city.  
Cnossus, in the island of Crete.  
Colchis, on the Black Sea.  
Corea, town in Samaria.  
Cyzicus, island near Constantinople.  
Dabrath, Levitical city in Zebulon.  
Dacia, province in Macedonia.  
Dalmanutha, in Plain of Magdala.  
Debir, equal to Kirjath-Sannah, a Levitical city in Judah.  
Dimna, Levitical city in Zebulon.  
Dizabah, in the desert.  
Edumea, town in Samaria.  
Eglon, Canaanitish city in Judah.  
Ellasar, in Assyria, same as Thelassar in Gen. 14: 1.  
Eltolad, city in Simeon.  
Emesas, in Upper Syria, north of Balbec.  
Eshtemoah, Levitical city in Judah.  
Euboea, island of Greece.  
Gaba, same as Geba, in Benjamin.  
Gallim, in Benjamin.  
Gaser, Levitical city in Ephraim.  
Gerar, 1) city in Philistia; 2) a valley.  
Geroda, town north of Damascus.  
Geshur, region in Syria.  
Gihon, 1) a river, same as Araxes; 2) fountain near Jerusalem.  
Giloh, in the mountains of Judah.  
Golan, Levitical city in Manasseh.  
Habor, same as Thabar, river in Assyria.  
Hammath, on the coast of the Sea of Galilee.  
Hamoath-Dar, Levitical city in Naphtali.

Helam, on river Euphrates.  
Heldna, coast of Syria, below Beirut.  
Helkath, Levitical city in Asher.  
Heshbon, Levitical city in Gad.  
Holon, Levitical city in Judah.  
Imnar, a town east of Antioch.  
Iva, same as Ava.  
Issus, battle-scene of Alexander and Darius.  
Jabesh, in Gilead.  
Jabrada, town north of Damascus.  
Jahaz, Levitical city in Reuben.  
Jednah, town of the Philistines.  
Jokmeam, same as Kibzaim, Levitical city in Ephraim.  
Jokneam, Levitical city in Zebulon.  
Juttah, Levitical city in Judah.  
Kakaba, in Perea, north of the Jabbok.  
Keder, county in Arabia.  
Kedemoth, Levitical city in Reuben.  
Kir, county in Persia.  
Kishion, Levitical city in Issachar.  
Kutha, in Babylonia.  
Larissa, ancient city in Thessaly.  
Lasea, in Crete.  
Libnah, Levitical city in Judah.  
Lybum, between Baalbec and Riblah.  
Mahanaïm, Levitical city in Dan.  
Malatha, the south of Judah.  
Maximionapolis, in the plain of Esdrælon.  
Mazaca, capital of Cappadocia.  
Misheal, Levitical city in Asher.  
Misgab, in Moab.  
Mizar, mountain in Moab.  
Modin, near Emmaus.  
Mœsia, modern Bulgaria.  
Nahallal, Levitical city in Zebulon.  
Nicompolis, in Judea, Emmaus of the New Testament.  
Ophel, hill near Zion.  
Ornithopolis, on the Mediterranean.

Orthosia, in Phœnicia.  
Oxus, river, east of the Caspian Sea.  
Pagræ, north of Antioch.  
Palæbylus, in Phœnicia.  
Panormus, on the coast of Sicily.  
Paphlagonia, Asia Minor.  
Peor, mountain in Moab.  
Phenice, in Cyprus.  
Rages, south of the Caspian Sea.  
Rahab, poetical name for Egypt.  
Rameses, city and land, the same as Goshen.  
Raphia, below Gaza, in the desert.  
Rasheina, a village on Mt. Hermon.  
Resen, Assyrian city.  
Rhosus, in Pieria, north of Antioch.  
Samosata, on the Euphrates.  
Scardus, mountains.  
Scodra, in Illyria.  
Scopus, hill, north of Jerusalem, same as Nob.  
Sephath, mountain in Galilee.  
Serbal, mountain, 25 miles W. N. W. of Sinai.  
Taanach, Levitical city in Manasseh.  
Tamiathis, in the Delta of the Nile.  
Tamyras, river in Phœnicia.  
Tatta, salt lake in Lycaonia.  
Taurus, mount in Asia Minor.  
Tophet, in the valley of Hinnom.  
Tripolis, in Syria, above Beirut.  
Ulai, same as Emmaus.  
Uphaz, same as Ophis.  
Uz, in Idumea.  
Valley of Kidron, same as Jehoshaphat.  
Zeboim, 1) valley in Siddim; 2) valley in Benjamin.  
Zephathah, valley in Judah.  
Zidon, same as Sidon.  
Zor, same as Tyre.

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